

ERASMI

Colloquia Selecta :
Geo: OR THE *Brūce*

Select Colloquies

OF

ERASMUS

WITH AN

English Translation

As Literal as possible, design'd for the
Use of Beginners in the *Latin*
Tongue.

Second Edition.

By JOHN CLARKE,
Master of the publick Grammar School
in HULL.

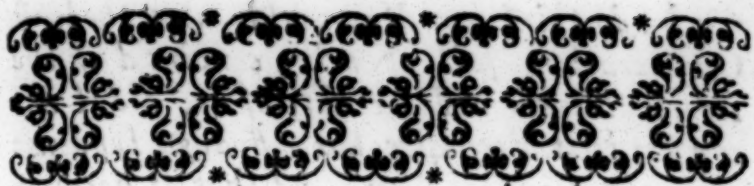
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T H E P R E F A C E.

I Need say nothing here, about the Necessity of literal Translations of Latin Authors, for the Use of Beginners in the Latin Tongue; having already said so much to that Purpose in the Preface to my Select Century of Cordery's Colloquies, and my Essay upon the Education of Youth in Grammar Schools. Thither therefore I must refer my Reader, if he wants Satisfaction in the Matter: For if that will not satisfy him, nothing I can say further to the Point, will signify any Thing at all. It is to me a Wonder, it should be necessary to say any Thing indeed in so plain a Case. For this Method of proceeding with Beginners, does so visibly recommend it self, by it's great Easiness, for both Teacher and Learner, That it is really surprising, the World should not long since have hit upon what lies so obvious to common Sense; and I should have

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much

much ado think any Man could, upon the least Consideration, fail of being convinc'd of the Reasonableness and Necessity of it, did I not consider that Prejudice has a strange Influence upon the Minds of Men, and that it has been commonly found somewhat difficult to beat them out of a Road they have been us'd to. The only Reason I can imagine, why this Method has not been taken long before this, is the Difficulty of Translating any Thing in Latin literally, and at the same Time tolerably into our English Tongue. A literal Translation. it was thought, would look Ridiculous, and bring no great Credit to it's Author, and therefore no Body was willing to stoop to a Piece of Drudgery, how Useful and Necessary soever, that was not likely to turn much to the Undertaker's Reputation. For we see in the teaching of other Languages, where the Manner of Expression lies not so cross to that of the English Tongue, but that they will commonly admit of an easy literal Translation; Translations have been thought necessary and constantly us'd.

It is impossible indeed literal Translations should be every where easy, handsom, smooth English; but whoever considers the vast Usefulness of them, and that they are not design'd to teach Boys English, but Latin, by informing them in the precise and proper Import of the Words in that Language, (which they
visibly

The PREFACE.

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visibly do, with vastly more Expedition, as well as Ease to both Master and Scholar, than any other Method that can be taken with them) I say, whoever considers this, will not be offended at the Stiffness and Awkardness of the Language here and there, which is unavoidable in this Way of Translation.

The Reader here will find the most comical and diverting Dialogues of Erasmus, published exactly in the same Method with my Cordery: That is to say, the Translation is as Literal as it could well be made, and the Order of the Latin Words altered and accommodated to the English Tongue. All concern'd in the Instruction of young Boys in the Latin Tongue, cannot but be sensible, how much their Progress is retarded, by the Difficulty arising from the perplexed intricate Order of the Words in that Language. This is a continual Rub in their Way, and hinders them at least, to speak within Compass, Half in Half. This therefore I have here removed, that they may not be confounded and discouraged by a Difficulty that occurs almost every where, and which they cannot get over without that continual Assistance, which no Master can give them, to keep them constantly doing, or if he could, yet it would be a needless Piece of Drudgery, since it may be saved by this Contrivance.

This is such a Piece of dry low Work, and so little likely to Answer any selfish View, a Man maybe supposed to have in Writing, that I hope I may be believed, when I declare, that nothing but the Sense and Perswasion I have of it's great Usefulness, has engaged me in it. I could have found other Ways of imploying my Time, much more agreeable to my Inclination, as well as more for my Credit and Interest in the World: But so long as teaching the Languages is my Province, I shall continue to contribute what lies in my Power, to render the Business of my Profession more easy for the Teacher, as well as more Expedition for the Learner, with this Satisfaction, that perhaps I could not be more usefully Employed. For how little soever a Performance of this Nature may appear in the Eyes of some People, yet this is certain, that as the Education of Youth is a Thing of the utmost Importance, so any considerable Improvement made in it, that may save Time, and make the Way to Knowledge and Learning, more Easy and Delightful, is perhaps a Piece of as good Service as could possibly be done the Publick in any other Way.





ERASMI Colloquia Selecta.

NAUFRAGIUM

Ex Lib. Pub. B. R. P.
A. **N**Arras horrenda, est isthuc navigare? Deus prohibeat ne quidquam tale veniat unquam in Mentem.

B. Imo, quod memoravi hactenus, est merus lusus pra his, quae nunc audies.

A. Audivi plus fatismalorum. Inhorresco te memorante, quasi ipse intersum periculo.

B. Imo, acti labores sunt jucundi mihi. Ea Nocte quidam accidit, quod ex magna parte ademit spem salutis Nauclero.

Thou tellest dreadful Things, is that failing? God forbid that any such Thing should come ever into my Mind.

Nay, what I have related hitherto, is meer Play, in Comparison of these Things which now you shall hear.

I have heard more than enough of Evils. I tremble whilst you relate, as if I my self were present in the Danger.

Nay, past Labours are pleasant to me. That Night something happened, which in a great Measure took away the Hopes of Safety from the Master.

A. Quid

A. Quid obsecro?

What I pray you?

B. Erat Sublustris nox, et quidam e nautis stabat in galea; nam sic vocant, opinor; circumspiciens, si videret quam terram; quadam sphaera ignea cepit adfistere huic; id est tristissimum ostentum nautis, si quando ignis est solitarius, felix cum gemini. Vetustas credidit hos esse Castorem et Pollucem.

It was a Moonshine Night, and one of the Sailors stood upon the Round Top; for so they call it, I think; looking about, if he could see any Land; a certain Globe of Fire begun to stand by him; that is a very sad Sign to the Sailors, if at any Time the Fire is but one, a happy one, when there are two. Antiquity believed these to be Castor and Pollux.

A. Quid illis cum nautis, quorum alter fuit Eques, alter Pugil?

What have they to do with Sailors, of which one was a Horseman, the other a Boxer?

B. Sic visum est Poetis. Nauclerus qui assidebat clavo, inquit, Socie (nam Nautæ compellant se mutuo eo nomine) videsne quod sodalitium claudat tibi latus? video, respondit ille, & precor ut sit felix. Mox igneus globus delapsus per funes, devolvit se usque ad Nauclerum.

So it seemed good to the Poets. The Master who sat at the Helm, says, Comrade (for Sailors call one another by that Name) do you see what Company covers your Side? I see, answered he, and I wish, that it may be lucky. By and by the fiery Globe sliding along the Ropes, rolls it self to the Master.

A. Num

A. Num ille exanimatus est metu?

Was not he killed with Fear?

B. Nautæ assuevere monstris. Ibi commoratus paulisper, voluit se per margines totius navis, inde dilapsus per medios foros evanuit.

Sailors are used to strange Things. There staying a little while, it roll'd it self along the Edges of the whole Ship, after that slipping through the middle of the Decks it vanish'd away.

A. Sub meridiem tempestas capit incrudescere magis ac magis. Vidistine Alpes unquam?

About Noon the Storm began to rage more and more: Have you seen the Alpes ever?

B. Vidi.

I have seen them.

A. Illi montes sunt verrucæ, si conferantur ad undas Maris. Quoties tollebamur in altum, licuisset contingere lunam digite. Quoties demittebamur, videbamur ire recta in tartara, terra debiscente.

Those Mountains are Molbils, if they be compared to the Waves of the Sea. As oft as we were lift up on high, one might have touch'd the Moon with a Finger. As oft as we were let down, we seemed to go directly into Hell, the Earth gaping.

B. O Infanos qui credunt se Mari!

O mad Folks who trust themselves to the Sea!

A. Nautis luctantibus frustra cum tempestate, tandem nauclerus totus pallens adiit nos.

The Sailors struggling in vain with the Tempest, at length the Master all Pale came to us.

B. Is

B. Is *pallor* præfagit aliquod magnum malum.

A. Amici, inquit, desi *esse* dominus mea navis; venti vincere, *reliquum est*, ut collocemus nostram *spem* in deo; et quisque *paret se ad extrema*.

B. O concionem *vere* Scythicam!

A. Autem *impri-*mis, inquit, *navis est exoneranda*, sic *necessitas* jubet *durum* telum: *Præstat* consulere *vita* dispendio *rerum*, quam *interire* simul cum rebus. *Veritas* persuasit; *plurima* vas *plena* preciosis mercibus projecta sunt in *Mare*.

Hoc erat *vere* facere jacturam.

A Quidam *Italus* aderat, qui egerat legatum *apud* regem *Scotia*; huic erat *scrinium* plenum *argenteis* vasis, *annulis* panno, ac *sericis vestimentis*.

A. Nolebat *is* decidere cum *Mari*?

That *Paleness* presages *some* great *Evil*.

Friends, *saieth* he, I have ceased to be Master of my Ship, the Winds have conquered; it remains that we place our Hopes in God; and every one prepare himself for Extremities.

O Speech truly Scythian!

But *first*, quoth he, the Ship is to be unloaded, so necessity commands a hard Weapon: It is better to take care of Life, with the loss of Goods, than to perish together with our Goods. Truth perswaded; very many Vessels full of precious Wares were thrown into the Sea.

This was truly to make Loss.

A certain *Italian* was there, who had been Ambassador with the King of Scotland; he had a Box full of Silver Vessels, Rings, Cloath, and silk Cloaths.

Would not he compound with the Sea?

B. Non

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B. Non, *sed* cupiebat aut perire cum suis amicis opibus, aut servari simul cum illis; itaque refragabatur.

No, *but* he desired either to perish with his beloved Wealth, or to be saved together with them; therefore he refused.

A. Quid dixit Nauclerus?

What said the Master?

B. Liceret tibi per nos inquit ille, perire solum cum tuis; sed non equum est, ut nos omnes periclitemur causa tui scrinii, alioqui dabimus te precipitem in Mare una cum scrinio.

You might for us quoth he perish alone with your Things; but it is not fit, that we all should be endangered for the sake of your Box, otherwise we will throw you headlong into the Sea together with your Box.

A. Orationem vere nauticam!

A Speech truly Sailor like!

B. Sic Italus quobue fecit jacturam, precans multa mala superis et inferis, quod credidisset suam vitam tam barbaro Elemento: Paulo post venti facti nibilo mitiores nostris muneribus, rupere tunc, dissolvere vela.

So the Italian too made Loss, wishing many evil Things to those above and below, that he had trusted his Life to so barbarous an Element: A little after the Winds made nothing milder by our Presents, broke the Ropes, tore away the Sails.

A. O calamitatem!

O Calamity!

B. Ibi rursus nauta adit nos.

There again the Sailor comes to us.

A. Con-

A. Concionaturus?

To make a Speech?

B. Salutat. *Amici*, inquit, *tempus* hortatur ut unusquisque commendet se Deo, ac praparet se morti. Rogatus a quibusdam non imperitis nautica rei, ad quot horas crederet se posse tueri navem, negavit se posse polliceri quidquam, sed non posse ultra tres horas.

He salutes us. *Friends*, says he, *the Time* exhorts that every one commend himself to God, and prepare himself for Death. Being asked by some not unskill'd in the sailing Business. for how many Hours he believed he could maintain the Ship, he denied that he could promise any Thing, but that he could not above three Hours.

A. Hæc concio erat etiam durior priore.

This Speech was even harder than the former.

B. Ubi locutus est hæc, jubet omnes funes incidi, ac malum incidi serra, usque ad thecam, cui inseritur, ac devolvi simul cum antennis in mare.

When he had said this, he orders all the Ropes to be cut, and the Mast to be cut with a Saw, close by the Case. into which it is put, and to be tumbled together with the Sail-yards into the Sea.

A. Cur hoc?

Why this?

B. Quia velo sublato aut lacero, erat oneri, non usui; tota spes erat in clavo.

Because the Sail being taken away, or torn, it was a Burden, not of use; all our Hopes was in the Helm.

A. Quid interea vectores?

What in the mean Time did the Passengers?

B. Ibi

B. Ibi vidisses miseram faciem rerum. Nauta canentes, salve regina, implorabant virginem matrem, appellantes eam stellam maris, reginam cali, dominam mundi, portum salutis, ac blandientes illi multis aliis titulis, quos sacra litera nusquam tribuunt illi.

There you would have seen a miserable Face of Things. The Sailors singing, God save you O Queen, implored the Virgin Mother, calling her the Star of the Sea, the Queen of Heaven, Lady of the World, Harbour of Safety, and flattering her with many other Titles, which the Holy Scriptures no where attribute to her.

A. Quid illi cum mari; quæ nunquam navigavit, opinor?

What has she to do with the Sea, who never sailed, I believe?

B. Venus olim agebat curam nautarum, quia credebatur nata ex mari; quoniam ea desit curare, virgo mater est suscepta huic matri non virgini.

Venus formerly took Care of the Sailors; because she was believed to be born of the Sea; because she has ceased to take Care, the Virgin Mother is substituted to this Mother, not a Virgin.

A. Ludis.

You Banter.

B. Nonnulli procumbentes in tabulas adorabant mare effundentes quicquid olei erat in undas, blandientes illi non aliter quam solemus irato principi.

Some falling down upon the Boards worshipped the Sea, pouring whatsoever Oyl there was into the Waves, flattering it, no otherwise, than we use to do an angry Prince

B

A. Quid

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A. Quid *ajebant*?

What *did they say*?

B. O clementissimum *mare*! O generosissimum *mare*! O ditissimum *mare*! O formosissimum *mare*! mitesce, *serva*. Occinebant *multa* hujusmodi *furdo mari*.

O most merciful *Sea*! O most noble *Sea*! O most rich *Sea*! O most beautiful *Sea*! grow mild, *save us*. They sung *many Things* of this kind to the deaf *Sea*.

A. Ridicula *superstitio*! quid *alii*?

Ridiculous *Superstition*! what did *others*?

B. Quidam *nihil aliud quam vomebant, plerique nuncupabant vota*. Aderat quidam *Anglus qui promittebat aureos montes Virgini Walsinghamæ, si attigisset terram vivus*. Alii promittebant *multa ligno crucis, quod esset in tali loco, alii rursus quod esset in tali loco*. Idem *factum est de Virgine Maria, quæ regnat in multis locis, et putant votum irritum, nisi exprimas locum*.

Some did *nothing else than vomit, most put up Vows*. There was there a certain *English Man, who promised golden Mountains to the Maid of Walsingham, if he touch'd Land alive*. Others promis'd *many Things* to the *Wood of the Cross*, which was in such a *Place*, others again to that which was in such a *Place*. The same was done as to the *Virgin Mary, who reigns in many Places*, and they think the *Vow to no Purpose*, unless you express the *Place*.

A. *Ridiculum, quasi divi non habitent in cælis*.

Ridiculous, as tho' the Saints do not dwell in the Heavens.

B. Erant qui promitterent *se fore Car-*

There were *who promised that they would* *thusi-*

thusianos. Erat unus, qui polliceretur se aditurum Jacobum qui habitat Compostela, nudis pedibus et capite, corpore tantum tecto ferrea lorica, ad hanc emendicato cibo. |

Nemo meminit Christophori?

B. Audiui unum non sine risu, qui clara voce, ne non exaudiretur, polliceretur Christophoro, qui est Lutetiae in summo templo, mons verius quam statua, ce-
reum tantum quantus esset ipse; cum vociferans haec quantum poterat, inculcaret identidem, qui forte assistebat proximus, notus illi, tetigit eum cubito, ac submonuit; vide quid pollicearis; etiamsi facias auctionem omnium tuarum rerum, non futeris solvendo. Tum ille inquit, voce jam pressiore, videlicet ne Christo-

be Carthusians. | There was One, who promised that he would go to James who dwells at Compostella, bare Foot and Head, with his Body only covered with an Iron Coat of Mail; besides this begging his Meat.

Did no Body mention Christopher?

I heard One not without Laughter, who with a clear Voice, lest he should not be heard, promised Christopher, who is at Paris on the top of a Church, a Mountain more truly than a Statue, a Wax-Candle as big as he was himself; when bawling out this as hard as he could, he inculcated it now and then, so that by Chance stood next, known to him, touched him with his Elbow, and advised him; have a Care what you promise, tho' you make an Auction of all your Goods, you'll not be able to pay. Then he says with a Voice now lower, to wit, lest Christo-

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Strophorus exaudiret, *tace* fatue; *an credis* me loqui ex animo? Si semel contigero terram, non daturus sum ei sebecam candelam.

A O Crassum ingenium! suspicor fuisse Batavum,

B. Non, sed erat Zelandus.

A. Miror Paulum Apostolum venisse nulli in mentem, qui navigavit ipse olim, et navi fracta, defilierit in terram: Nam is haud ignarus mali didicit succurrere miseris.

B Erat nulla mentio Pauli.

A. Precabantur interim?

B. Certatim. Alius canebat, *salve Regina*; alius credo in Deum. Erant qui habebant quasdam peculiare preculas, non dissimiles Magicis, adversus pericula.

A. Ut Religiosus afflictio facit! secundis rebus, nec Deus

propheta should hear, *bold* your Tongue you Fool; do you think I speak from my Heart; If once I touch Land, I'll not give him a Tallow Candle.

O gross Wit! I suspect he was a Dutchman.

No, but he was a Ze-lander.

I wonder that Paul the Apostle came into no Body's Mind, who sailed himself formerly, and the Ship being broke, leap'd out upon Land: For he being not Ignorant of Evil has learnt to succour the miserable.

There was no mention of Paul.

Did they pray in the mean Time?

Hard. One sung, God save you O Queen, another, I believe in God, There were who had some peculiar Prayers, not unlike Magician ones, against Dangers.

How Religious Affliction makes us! In Prosperity, neither God nor

NAUFRAGIUM.

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nec Divus venit in mentem: Quid tu interea? nuncupabas vota nulli divorum.

Saint comes into our Mind: *What did you in the mean Time,? Did you make Vows to none of the Saints?*

B. Nequaquam.

Not at all.

A. Cur ita?

Why so?

B. Quia non paciscor cum divis. Nam quid est aliud quam contractus juxta formulam. Do si facias, aut faciam si facias, dabo cereum si enattem; ibo Romam, si serves.

Because I do not bargain with the Saints. For what is it else than a Contract according to Form. I give if you will do, or I will do if you will do, I will give you a Wax Candle if I swim out; I will go Rome, if you save me.

A. At implorabas præsidium alicujus divi.

But you implored the Protection of some Saint.

B. Ne id quidem.

Not that indeed.

A. Quamobrem?

Why?

B. Quia Cælum est spatiosum. Si commendare meam salutem cui divo, puta sancto Petro, qui fortasse audiet primus, quod a stet ostio; priusquam ille conveniat Deum, priusquam exponat causam, ego jam periero.

Because Heaven is spacious. If I recommend my Safety to any Saint, suppose to St. Peter, who perhaps will hear first, because he stands at the Door; before he goes to God, before he declares my Case, I am already ruined.

A. Quid faciebas igitur?

What did you do then?

B. 2 B. Adi.

B. Adiham *vestra* patrem *ipsum*, dicens *noster pater qui es in cœlis. Nemo* divorum *audit citius illo*, aut *donat libentius quod* petitur.

I went *directly* to the Father *himself*, saying, *our Father which art in Heaven. None* of the Saints *bears sooner than him*, or gives *more willingly what* is asked.

A. Sed *interea* non Conscientia reclama-
bat tibi? *non vere-*
barris appellare eum
patrem, *quem* offen-
deras tot sceleribus?

But *in the mean Time*,
did not your Conscience
cry out against you? *were*
you not afraid to call him
Father, *whom* you had of-
fended with *so many*
Crimes?

B. Ut *dicam* inge-
nuè, *conscientia* de-
terrebat *nonnihil*;
sed *mox* recipiebam
animum cogitans *ita*
mecum, *est nullus pa-*
ter tam iratus *filio*,
quin si videat eum
periclitantem in tor-
rente *aut* lacu, *eji-*
ciat arreptum capil-
lis in ripam. *Inter*
omnes nullus agebat
se tranquillius, *quam*
quædam mulier, cui
erat *infantulus* in
sinu, *quem* lactabat.

That I may *speak* in-
genuously, my Conscience
did terrify me *a little*;
but *by and by* I recover-
ed my *Courage*, thinking
thus with my self; *There*
is no Father so *angry*
with a Son, but if he see
him in *danger* in a Tor-
rent, or Lake, he would
throw him out, taken by
the *Hair* upon the Bank.
Amongst all none be-
hav'd *himself* more quier-
ly than a certain *Wo-*
man, who had a *Child*
in her Bosom, *which* she
suckled.

A. Quid illa?

What did she?

B. Sola

B. Sola *nec* vociferabatur, *nec* flebat, *nec* pollicitabatur : tantum complexa *puellum*, precabatur *tacito*. Interea dum navis illideretur *valido subinde*, naucleus metuens ne tota solveretur, cinxit *eam* rudentibus a *pro-ra*, et a *puppi*.

A. O misera praesidia!

B. Interim *exoritur* senex *sacrificus*, *sexaginta* annos *natus*, nomen *erat* Adamus : is *abjectis vestibus* usque ad *indusium*, *abjectis etiam* *ocreis*, et *calceis*, *justit* ut omnes *pararamus* nos *itidem* ad *natandum*. Atque *ita stans* in medio *navis*, *concionatus* est *nobis* ex *Gerson* *quinque* *veritates* de *utilitate* *confitendi* ; *hortatus* omnes ut *quisque* *pararet se* et *vita* et *morti*. Aderat et qui-

She alone *neither* bawled, *nor* wept, *nor* promised : Only embracing *her Child*, she prayed *silently*. In the mean Time *whilst* the Ship was *knock'd against* the Bottom now *and then*, the Master *fearing* lest it should be all broke, begirt it with Cables, at the *Head*, and at the *Stern*.

O miserable Helps!

In the mean Time *starts up* an aged Priest, *sixty* Years *old*, his Name was Adam : He having cast off *his Cloathes* to *his Shirt*, *hacast* off *likewise* his *Leather* Stockings, and Shoes, *bad* us all *prepare* our selves in *like Manner* to swim. And so *standing* in the middle of the Ship, he preach'd to us out of *Gerson* the *five* Truths concerning the Usefulness of *Confessing*; exhorting all that *every one* should *prepare himself* both for *Life* and *Death*. There
dam

dam. *Dominicanus.*
Confessi sunt his qui
volebant.

was present also a certain
Dominican. They confessed to these that would

A. Quid tu?

What did you?

B. *Ego videns omnia plena tumultus, confessus sum tacite Deo, damnans apud eum meam iniquitatem, et implorans ejus misericordiam.*

I seeing all places full of Tumult, confessed silently to God, condemning before him my Unrighteousness, and imploring his Mercy.

A. Quo migraturus, si perisses sic?

Whither would you have gone, if you had died so?

B. *Committebam hoc Deo Judici. Nam neque volebam esse iudex mei ipsius: tamen quadam bona spes interim habebat meum animum. Dum hac aguntur, nauta redit ad nos lachrymabundus, quisque paret se, inquit, nam navis non erit usui nobis ad quartam partem horæ. Nam jam convulsa aliquot locis hauriebat mare. Paulo post nauta renunciat nobis, se videre procul sacram turrin, adhortans ut imploraremus auxili-*

I left this to God my Judge. For neither would I be the Judge of my self: Yet some good Hopes in the mean Time possess'd my Mind. Whilst these Things are doing, the Sailor returns to us weeping, let every one prepare himself, says he, for the Ship will not be of Use to us for a fourth Part of an Hour. For now being broke in several Places it let in the Sea. A little after, the Sailor tells us that he saw far off a sacred Turret, advising that we should implore the Assistance of the Saint,

um

um divi, quisquis
esset præses ejus tem-
pli. Omnes procum-
bunt, et orant igno-
tum divum.

whosoever was the Pre-
sident of that Church.
All fall down and pray
to the unknown Saint.

A. Si compellaf-
setis nomine, for-
tassis audisset.

If you had spoke to him
by his Name, perhaps he
would have heard you.

B. Erat ignotum.
Interim nauclerus,
dirigit navem jam la-
ceram, jam combiben-
tem undas undique ;
ac plane dilapsuram,
ni fuisset succincta
rudentibus, eo quan-
tum potest.

It was unknown. In
the mean Time the Ma-
ster steers the Ship now
torn, now drinking in
the Waters on all Sides ;
and plainly ready to fall
in Pieces, unless it had
been girt with Cables,
thitber as much as be can.

A. Dura conditio
rerum.

A hard Condition of
Affairs.

B. Provesti fu-
mus eo, ut incolæ e-
jus loci prospicerent
nos periclitantes ; ac
procurentes cater-
vatim in extremum
littus, togis Sublatis,
ac galeris impositis
in Lanceas, invita-
bant ad sese ; ac
brachiis jactatis in
cælum, significabant
se deplorare nostram
Fortunam.

We advanced so far,
that the Inhabitants of
that Place saw us in Dan-
ger ; and running out in
Companies to the Edge
of the Shore, with their
Coats lift up, and Hats
put upon Lances, they
invited us to them ; and
with their Arms tossed
up towards Heaven, sig-
nified that they lamented
our Fortune.

A Ex-

A. Expecto quid
evenierit.

I wait to know *what*
happened.

B. Jam *mare* occu-
paverat totam navim,
ut futuri essemus ni-
bilo tutiores in navi
quam in mari.

Now *the Sea* had seiz-
ed *the whole Ship*, that
we were like to be no sa-
fer in *the Ship* than in
the Sea.

A. Heic confugien-
dum erat ad *sacram*
Anchoram.

Here you were to fly to
the Holy Anchor.

B. Imo ad mise-
ram. Nauta exone-
rant *scapham* aqua,
ac demittunt in Ma-
re. Omnes conantur
conicere se in hanc,
nautis reclamantibus
magno tumultu, *Sca-*
pham non esse ca-
pacem tantæ multi-
tudinis: quisque ar-
riperet sibi quod pos-
set, ac nataret. Res
non patiebatur lenta
consilia; alius arripit
remum, alius contum,
alius alveum, alius
situlam, alius Tabu-
lam; ac quisque ni-
tentes suo prasidio,
committunt se flucti-
bus.

Nay to the miserable
one. *The Sailors* empty
the Boat of the Water,
and let it down into *the*
Sea. All endeavour to
throw *themselves* into it,
the Sailors remonstrating
against it with great Tu-
mult, that *the Boat* was
not capable of so great a
Number; that every one
should take to himself
what he could, and swim.
The Thing did not admit
slow Counsels; one takes
an Oar, another a Boat
hook, another a Sink,
another a Bucket, another
a Board; and every one
resting upon *their Security*,
commit *themselves* to
the Waves.

A. Quid interim ac-

What in *the mean*
cidit

cidit illi muliercule, qua sola non ejulabat?

B. Illa pervenit prima omnium ad littus.

A. Qui potuit?

B. Imposueramus eam repandæ Tabulae, et alligaveramus sic, ut non posset facile decidere; dedimus illi tabellam in manum, qua uteretur vice remi; ac precantes bene, exposuimus in fluctus, protrudentes conto, ut abesset a navi, unde erat periculum; illa tenens infantulum laevi remigabat dextra.

A. O viraginem!

B. Cum jam nihil superesset, quidam avulsi ligneam Statuam Virginis Matris, jam putrem, atque excavatam a foricibus, et complexus eam cepit natare.

A. Pervenit Scapha incolumis?

B. Nulli periere prius.

Time happened to that poor Woman, who alone did not cry out?

She came first of all to the Shore.

How could she?

We had set her upon a bent Board, and bad ty'd her so, that she could not easily fall of, we gave her a Board in her hand, which she might use instead of an Oar, and wishing her well, we plac'd her upon the Waves, thrusting her forward with a Poll, that she might be at a distance from the Ship, from whence there was Danger: She holding her Child with her left Hand, rowed with her Right.

O stout Lass!

When now nothing remained, one pulled down a wooden Image of the Virgin Mother, now rotten and hollowed by the Rats, and embracing it began to swim.

Did the Boat get safe?

None were lost sooner.

A. Quo

A. Quo malo fato
id factum est?

By what ill Fate hap-
pened that?

B. Priusquam pos-
set liberare se a mag-
na navi, subversa est
illius vacillatione.

Before it could deli-
ver it self from the great
Ship, it was overset by
its Tottering.

A. O male factum/
quid tum?

O ill done! What
then?

B. Ego, dum con-
fido aliis, pene pe-
rieram.

I, whilst I take Care
of others had well nigh
perish'd.

A. Quo Pacto?

After what Manner?

B. Quia nihil su-
pererat aptum nata-
tioni.

Because nothing was
left fit for swimming.

A. Illic subera
fuisse usui.

There Cork would have
been of Use.

B. In eo articulo
rerum, maluissem vi-
le suber, quam aure-
am candelabrum.

In that Juncture of
Affairs I had rather have
had mean Cork, than a
Golden Candlestick.

A. Tandem venit
in mentem circum-
spicienti, de ima
parte mali; quoni-
um non poteram exi-
mere eam solus, ad-
scisco socium: Ambo
innixi huic, commit-
timus nos mari. sic ut
ego tenerem dextrum
cornu, ille laevum.
Dum jactamur sic,
ille sacrificus nauti-
cus concionator in-
ecit se medium in

At last it came into my
Mind as I was looking
about, to think of the low
Part of the Mast; be-
cause I could not get it
out alone, I take a Com-
panion: We both lean-
ing upon that, commit
our selves to the Sea,
so, that I held the right
End, he the left. Whilst
we are tossed about
so that Priest, the Sea
Chaplain threw him-
selves

nostros humeros; autem erat ingenti corpore. Exclamamus, quis ille tertius? is perdet nos omnes; ille contra inquit placide, sit is bono animo, est sat spatii Deus aderit nobis.

A. Cur ille capit esse natator tam sero?

B. Imo futurus erat cum Dominicano in Scapha; nam omnes deferebant hoc honoris illi; sed quamquam confessi erant invicem in navi, tamen obliti nescio quid circumstantiarum, confitentur rursus in ora navis, et alter imponit manum alteri; interim Scapha perit; nam Adamus narravit hæc mihi.

A. Quid actum est de Dominicano?

B. Is, ut idem narrabat, implorata ope divorum, abjectis vestibus, commisit se nudum natationi.

self in the middle upon our Shoulders. And he was of a huge body. We cry out, who's that third? He will ruine us all: He on the other Hand says smoothly, be of good Courage, there is Room enough. God will be with us.

Why did he begin to be a Swimmer so late?

Nay he should have been with the Dominican in the Boat; for all gave this Honour to him; but altho' they had confessed to one another in the Ship, yet having forgot I do not know what Circumstances, they confess again upon the Edge of the Ship: and one lays his Hand upon the other; in the mean time the Boat is lost; for Adam told this to me.

What became of the Dominican?

He, as the same told me, having implored the Help of the Saints, having cast off his Cloaths, committed himself naked to swimming.

C

A. Quo.

A. Quos *divos* invocabat ?

What *Saints* did he invoke ?

B. *Dominicum, Thomam, Vincentium, sed confidebat imprimis Catharinæ Senensi.*

Dominick, Thomas, Vincent, but he trusted chiefly in Catharine of Sens.

A. *Christus non veniebat illi in mentem?*

Did not *Christ* come into his *Mind*?

B. Ita *Sacrificus* narrabat.

So the *Priest* told me.

A. *Enataffet melius si non abjecisset sacram cucullam : ea deposita, qui potuit Catherina Senensis agnoscere eum ? sed perge narrare de te.*

He would have swum out better, if he had not thrown off his holy *Cawl* : that being put off, how could *Catharine of Sens* know him ? But go on to tell of your self.

B. Dum *volveremur* adhuc juxta *navim volventem* se buc *arque illuc* arbitrio *fluctuum* *clavu* *frangebatur* *ejus femur*, qui *tenebat* *lævum cornu* : sic ille *revulsus* est. *Sacrificus* *precatus* *illi æternam requiem*, *successit in locum illius*, *adhortans me*, ut *tuerer* *meum cornu* *magno animo* ac *moterem* *pedes strenue*. *Interim potabamus* *mutum salsa* *aquæ*. *Neptunus* *tempera-*

Whilst we were rowling as yet nigh the Ship, rowling it self *hither* and *thither* at the Pleasure of the Waves, the Helm broke his *Thigh*, who held the left *End* : So he was knock'd off. The *Priest* wishing *Him* eternal Rest, succeeded in his Place, advising me that I should take care of my *End* with great Courage, and move my Feet strenuously. In the mean time we drunk much Salt Water. *Neptune* had mixed for us

rat

rat nobis non tantum
falsum balneum, sed
etiam falsam potio-
nem; quanquam Sa-
crificus monstrabat
remedium ei rei.

not only a Salt Bath,
but also a Salt Drink,
tho' the Priest shew'd a
Remedy for that Thing.

A. Quod obsecro?

What I beseech you?

B. Quoties unda
occurreret nobis, ille
opposuit occipitum,
ore clauso.

As oft as a Wave met
us, he opposed the Back-
side of his Head, with his
Mouth shut.

A. Narras mihi
Strentium senem.

You tell me of a stout
old Fellow.

B. Ubi natantes sic
aliquandiu, promc-
vissemus jam nonni-
hil, Sacrificus, quo-
niam erat miræ pro-
ceritatis, inquit es,
bono animo; Sentio
vadum. Ego, non
ausus sperare tan-
tum felicitatis, in-
quam, absumus lon-
gius a littore, quam
ut vadum sit spe-
randum. Imo, in-
quit, sentio terram
pedibus; est, inquam,
fortassis aliquod e
scriniis, quod ware
devolvit huc: imo, in-
quit, sentio plane
terram sculptu digi-
torum. Cum nataf-

When Swimming thus
some Time, we had ad-
vanced now something,
the Priest, because he was
of wonderful Tallness,
says, be of good Courage,
I feel the Bottom. I not
daring to hope for so
much Happiness, say, we
are further from the
Shore, than that the
Bottom is to be hoped for.
Nay, says he, I feel the
Earth with my Feet;
it is, say I, perhaps, some
of the Boxes, which the
Sea has tumbled hither;
nay, says he, I perceive
plainly the Earth, with
the Scratching of my
Toes. When we had
swum as yet some time,

femus *ad*huc aliquan-
 diu, *ac* sentiret va-
 dum rursus, *tu fac*,
inquit, quod viderur
 tibi optimum factu,
 ego cedo tibi totum
 malum, et credo me
 vado, *simulque* ex-
 pectato decessu fluctu-
 tum, *sequutus est*
 pedibus quanto cur-
 su potuit. Rursus
undis accedentibus,
complexus utrumque
genu utraque manu,
 obniterebatur fluctui,
 occultans sese sub un-
 dis, *quemadmodum*
 mergi et anates so-
 lert; rursus fluctu
 abeunte, *promicabat*
 et currebat. Ego vi-
 dens hoc succedere il-
 li sum imitatus. Sta-
 bant in arena, qui
 fulciebant se adver-
 sus impetum unda-
 rum, *prælongis ha-*
stilibus porrectis in-
 ter se, robusti viri,
 et assueti fluctibus,
 sic ut ultimus porri-
 geret hastam adnatan-
 ti; ea contacta, om-
 nibus recipientibus
 se ad littus, *pertrabe-*
batur tuto in siccum.
 Aliquot servati sunt,
 hoc ope.

and he perceived the
 Bottom again, do you,
 saith he, *what* seems to
 you best to done, I give
 you the whole Mast, and
 trust my self to the Bot-
 tom, and at the same
 Time having waited the
 going in of the Waves,
 he followed on his Feet
 with as great Pace as he
 could. Again the Waves
 coming on, embracing
 both Knees with both
 Hands, he opposed the
 Wave, hiding himself un-
 der the Water, as your
 Sea Guls and Ducks use
 to do; again the Wave go-
 ing back, he sprung out
 and ran. I seeing this suc-
 ceed with him, imitated it.
 There stood on the Sand,
 who propp'd themselves
 against the Force of the
 Waves, with long Polls
 stretch'd between them,
 strong Men, and used to
 the Waves, so that the
 last held a Poll to him
 that swam towards him,
 that being touch'd, all
 betaking themselves to
 the Shore, he was drawn
 safely on dry Ground.
 Some were saved by this
 Means.

A. Quot?

A. Quot ?

B. Septem. *Verum*
duo ex his soluti sunt
tepore, admoti igni.

A. Quot eratis in
Navi ?

B. Quinquaginta
octo.

A. O sævum mare !
saltem fuisset con-
tentum decimis, quæ
sufficiunt sacerdoti-
bus : reddidit tam
paucos ex tanto nu-
mero ?

B. Ibi experti su-
mus incredibilem hu-
manitatem gentis,
suppeditantis nobis
omnia mira alacri-
tate ; hospitium, ig-
nem, cibum, vestes,
viaticum.

A. Quæ gens erat ?

B. Hollandica.

A. Nihil humani-
us ista, cum tamen
cincta sit feris Natio-
nibus. Non repetes
Neptunum posthac,
opinor.

B. Non nisi Deus
adimat sanam men-
tem mibi.

A. Et ego malim
audire tales fabulas,
quam experiri.

C 3

How many ?

Seven : But two of
these fainted away with
the Warmth, being set by
the Fire.

How many were you in
the Ship ?

Fifty eight.

O cruel Sea ! at least it
might have been content
with the Tithes. which
suffice the Priests ; did it
return so few out of so
great a Number ?

There we experienc'd
the incredible Humanity
of the Nation, furnishing
us with all Things, with
wonderful Chearfulness,
Lodging, Fire, Meat,
Cloaths, Provisions for our
Way Home.

What Nation was it ?

Holland.

There is none more
civil than that, tho' yet
it be surrounded with sa-
vage Nations. You will
not go again to Sea here-
after I suppose.

Not unless God take
away my Watts from me.

And I had rather bear
such Stories, than know
them by Experience.

DIVER.



DIVERSORIA.

A. **C**UR ita visum
est plerisque
commorari biduum
aut triduum Lugdu-
ni? Ego ingressus
iter semel non con-
quiesco, donec per-
venero quo constitui.

B. Imo ego admir-
or quengquam posse a-
velli illuc.

A. Quamobrem
tandem?

B. Quia illic est
locus, unde socii Ulyf-
sis non poterant avel-
li; illic sirenes. Nemo
tractatur melius sux
domi, quam illic in
pandecheo.

A. Quid fit?

B. Aliqua mulier
astabat mensæ temper,
quæ exhilararet con-
vivæ facietis ac

Why does it seem good
to most People to stay
two Days or three at Ly-
ons? I having enter'd up-
on a Journey once do not
rest, till I come whither
I design'd.

Nay I wonder that a-
ny one can be got from
thence.

What for at length?

Because there is the
Place from whence the
Companions of Ulysses
could not be drawn away:
there are the Sirens. No
Body is treated better at
his own Home, than there
in an Inn.

What is done?

Some Woman stood
by the Table always, to
divert the Company
with Wit and Drollery.

matron

leporibus. Primum materfamilias adibat, qua salutabat, jubens nos esse hilares, et boni confutere quod apponeretur. Filia succedebat huic, elegans mulier, moribus ac lingua adeo festivis, ut posset exhilarare Catonem ipsum. Nec confabulantur ut cum ignotis hospitibus, sed velut cum olim notis et familiaribus.

A. Agnosco humanitatem Gallicæ gentis.

B. Quoniam autem illæ non poterant adesse semper, quod munia Domestica essent obeunda, ac reliqui convivæ consalutandi, quædam puella adstabat continenter, instructa ad omnes jocos. Una erat satis excipiendis omnium jactantibus: hæc sustinebat fabulam, donec filia rediret nam mater erat natu grandior.

First *the good Woman of the House* came to us, who saluted us, bidding us be merry, and take in good Part what was set before us. *The Daughter* succeeded her, a neat Woman, of an Humour and Tongue so merry, that she might divert Cato himself. Nor do they talk as with unknown Guests, but as with People formerly known to them, and familiar Friends.

I perceive *the Civility* of the *French Nation*.

But because *they* could not be present always, because the Business of the House was to be minded, and the rest of the Guests to be saluted, a certain Girl stood by constantly, furnished for all Feasts. She alone was sufficient to receive all their Darts: She kept up the Farce, till the Daughter return'd: for the Mother was elderly.

A. Sed

A. Sed *qualis* erat *apparatus* tandem? *nam* venter non *expletur* fabulis.

B. Profecto *lautus*, ut *ego* mirer *illos* posse *accipere* hospites *tam* vili: *rursus* convivio *peracto*, alunt *hominem* lepidis *fabulis*, ne *quid* *tridii* obrepāt. Videbar *mibi* esse *domi* non *peregre*.

A. Quid *factum* est in *cubiculis*?

B. Illic *aderant* aliquot *puella* nufquam non, *ridentes*, lascivientes, *lufitantes*: ultro *rogabant*, si *haberemus* quid *vestium* *sordidarum*, lavabant *eas*, ac *reddebant*. Quid multis? *videbamus* nihil illic *præter* *puellas* ac *mulieres*, nisi in *stabulo*, quamquam *puella* inrumpebant et huc *frequenter*. *Complectuntur* *abeuntes*, ac *dimittunt* tanto *affectu*, quasi *omnes* essent *fratres*, aut *propinqua* cognationis.

But *what* was your *Provision* at last? for the *Belly* is not fill'd with *Tales*.

Tru'y *Dainty*, that I wonder *that* they can *entertain* *Guests* so cheap: *Again* the *Feast* being ended, they treat a *Man* with pretty *Stories*, lest any *Thing* of *Weariness* should creep upon him. I seemed to *my self* to be at *Home*, not *Abroad*.

What was done in the *Chambers*?

There were some *Girls* every where, *laughing*, wantoning, *playing*: of their own *Accord* they *askt* us, if we had any *foul Cloaths*, they wash'd them, and gave us them *again*. What needs many *Words*? we saw nothing there besides *Girls*, and *Women*, but in the *Stable*, altho' the *Girls* broke in too hither *frequently*. They embrace *Men* *departing*, and *dismiss* them with so much *Affection*, as if they all were their *Brothers*, or of near *Relation*.

A. For-

A. Fortassis *isti* mores *decent* Gallos. *Mores* Germaniæ *ar-*
ri- *dent* mihi *magis*,
utpote *masculi*.

Perhaps *those* Man-
ners *become* the French.
The *Manners* of Germany
please me *more* as being
masculine.

B. Nunquam con-
tigit *mibi* videre
Germaniam: quare,
quæso te, *ne* *gravere*
commemorare, *qui-*
bus modis *accipiant*
Hospitem.

It never happened to
me to see *Germany*:
Wherefore, *I pray* you
do not think much to
relate *after what* manner
they entertain a Guest.

A. Nescio *an* sit
ubique eadem *ratio*
tractandi: *Narrabo*
quod *ego* vidi. Ne-
mo *salutat* adveni-
entem, *ne* videan-
tur *ambire* hospitem.
Nam existimant *id*
sordidum, *et* indig-
num *Germanica* se-
veritate. *Ubi* incla-
veris *diu*, tandem *a-*
liquis proferat caput
per *fenestram* *x-*
stuarum (*nam* degunt
in his fere *usque ad*
æstivum solistitium)
non aliter quam *te-*
studo prospicit *e* *tes-*
ta. Is *est* rogandus,
an liceat *diversari*
illic. Si non renu-
it, *intelligis* locum
dari: commonstrat

I know not *whether*
there be *every where* the
same *Manner* of Treat-
ment. *I will tell* what *I*
have seen. No Body *sa-*
lutes a Man upon his com-
ing, *lest* they should
seem to *Court* a Guest.
For they think *that*
mean, *and* unworthy of
the German Gravity.
When you have call'd a
long time, at last *Some-*
Body puts his *Head thro'*
the Window of a *Stove*
(*for* they live *in them* al-
most till the Summer
Solstice) *no otherwise* than
a *snail* looks out of its
Shell. He is to be asked,
whether you may *Inn*
there. If he does not re-
fuse, you *understand* a
manu

manu mota, rogantibus ubi sit stabulum. Illic licet tibi tractare tuum equum tuo more, nam nullus famulus admovet manum. Si est celebrius diversorium, ibi famulus demonstrat stabulum, atque etiam locum minime commodum equo, Nam servant commodiora venturis, præsertim nobilibus. Si causeris quid, audis statim, si non placet, quære aliud diversorium. Præbent fenum in urbibus agrè et perparce, nec vendunt multo minoris, quam avenam ipsam. Ubi consuevit equo, commigras totus in hypocæstum, cum ocreis, sarcinis, luto. Id est unum commune omnibus.

Place is allowed you: He shews with his Hand moved, to those that ask where the Stable is. There you may manage your Horse after your own Manner: For no Servant puts to a Hand.

If it be a famous Inn there a Servant shews the Stable, and also a Place not at all convenient for a Horse. For they keep the more convenient for these that are to come, especially Noblemen. If you find Fault with any Thing, you bear presently, if it do not please you seek another Inn. They afford you Hay in the Cities with Difficulty, and very sparingly, nor do they sell it for much less than Oats themselves. When Provision is made for your Horse, you go altogether into a Stove, with your Boots, Baggage, Dirt. That is one common to all.

B. Apud

B. Apud Gallos designant *cubicula*, ubi *exuant sese*, *extergant*, calefaciant *aut quiescant etiam*, si *libeat*.

A. Hic *nihil tale*. In hypocausto *exuis* ocreas *induis* calceos, Si vis, *mutas* indusium; *suspendis* vestes *madidas* pluvia *juxta* hypocaustum; *ipse* admove te, *ut* *siccetis*. *Est et aqua* parata, si *libeat lavare* manus, *sed ita munda* plerumque, *ut alia aqua* sit *quaerenda* tibi, *qua abluas eam* lotionem.

B. Laudo viros effeminatos *nullis* deliciis.

A. Quod si tu *appuleris* ad quartam horam a meridie, *tamen* non cenabis *ante* nonam, & non nunquam *decimam*.

B. Quamobrem?

A. Apparant *nihil nisi videant* omnes, *ut* ministretur *omnibus eadem opera*.

Amongst the French, they shew People Chambers, where they may strip themselves, wipe, warm themselves, or rest too, if they please.

Here's *no such thing*. In the Stove you put of your Boots, put on Shoes: If you will, you change your Shirt; you hang up your Cloaths wet with Rain nigh the Stove; you place your self by it, that you may be dry. There is also Water ready; if you please to wash your Hands, but so clean for the most Part, that other Water is to be sought by you, with which you may wash of that washing.

I commend the Men effeminated with no Delicacies.

But if you arrive at the fourth Hour after Noon, yet you will not sup before the Ninth. and sometimes the Tenth.

What for?

They provide nothing, unless they see all, that they may serve all with the same Trouble.

B Quæ-

B. Quærunt *compendium*.

A. Tenes. Itaque frequenter octaginta aut nonaginta conveniunt in idem *h. p. caustum*, pedites, equites, negotiatores, nauta, auriga, agricola, pueri femina, fani, agroti.

A. Istuc est vere *canobium*.

A. Alius ibi peccit caput, alius abstergit sudorem, alius repurgat perones aut ocreas, alius eructat allium. Quid multis? est non minor Confusio ibi linguarum et personarum quam olim in turri Babel. Quod si conspexerint quem peregrinæ gentis, qui præ se ferat nonnihil dignitatis cultu, omnes sunt intenti in hunc, contemplantes oculis defixis, quasi aliquod novum genus animantis ad-vectum sit ex Africa, Adeo ut postquam acubuerint, adspiciunt continenter, vul-reflexo in tergum.

They seek *the shortest Way*.

You have it. Wherefore frequently eighty or ninety meet in the same Stove, foot-men, Horsemen, Tradesmen, Sailors, Coachmen, Husbandmen, Boys, Women, sound Folks, silk-Folks.

That is really living in common.

One there combs his Head, another wipes off Sweat, another cleans his Winter-Shoes or Boots, another belches up Garlick. What needs many Words? There is no less Confusion there of Tongues and Persons than formerly in the Tower of Babel. But if they see any one of a foreign Nation, who makes shew of something of Dignity by his Dress, all are intent upon him, viewing him with their Eyes fixt, as if some new kind of Animal was brought out of Africa. So that after they have sat down, they look at him continually, with their Face turn'd backward, nor do they

nec

nec dimoveant oculos immemores cibi. take off *their Eyes*, being unmindful of *their Meat*.

B. Romæ, Lutetia, ac Venetia, nemo miratur quidquam. At Rome, Paris, and Venice, no Body wonders at any Thing.

A. Interim est nefas tibi petere quidquam. Ubi jam est multa vespera, nec plures expectantur venturi, senex famulus prodit cana barba, tonso capite, torvo vultu, sordido vestitu. In the mean time it is unlawful for you to call for any Thing. When now it is far in the Evening, and no more are expected to come, an old Servant comes out with a hoary Beard, shorn Head, grim Look, mean Cloaths.

B. Oportebat tales esse a poculis Romanis Cardinalibus. It behoved *such* to be Cup Bearers to the Roman Cardinals.

A. Is circumactis oculis, dinumerat tacitus quot sint in hypocausto, quo plures, videt adesse, hoc vehementius hypocaustum accenditur, etiam si alioqui sol sit molestus astu. Hæc est præcipua pars bonæ Tractationis, si omnes diffuant sudore. Si quis non assuetus vaporibus, a- He having cast about his Eyes, reckons silently how many there are in the Stove, by how much the more he sees present, by so much the more violently the Stove is heated, altho' otherwise the Sun be troublesome by his Heat. This is the greatest Part of good Treatment, if all run down with Sweat. If any one not accustomed to the

D

periat

periat rimam fenestras, ne praeſocetur, protinus audit claudere. Si respondeas, non fero: and's, quare igitur aliud diversorium.

B. Atqui nihil videtur *periculosius*, quam *tam* multos *haurire* eundem *vaporem*, maxime *corpore* resoluto, atque *heic capere cibum*, et *commorari complures horas*. Nam *jam omitto alliatos ructus, et flatum ventris, putres halitus: sunt multi qui laborant occultis morbis, et omnis morbus habet suum contagium. Certe plerique habent Hispanicam Scabiem, sive, ut quidam vocant, Gallicam, cum sit communis omnium nationum. Opinor esse non multo minus periculi ab his, quam leprosis. Jam tu divina quantum discriminis sit in Pestilentia.*

A. Sunt fortes viri, *rident ac negligunt ista.*

Heat, open a Chink of a Window, lest be be stifled, immediately be hears shut it. If you answer I cannot endure; you hear, seek then another Inn.

But nothing seems more dangerous, than that so many should take in the same Vapour, especially the Body being open, and here take Meat, and stay several Hours. For now I omit Garlick Belches, and the blast of the Belly, Stinking Breaths: There are many, who are troubled with secret Diseases, and every Distemper has it's Infection. Certainly most have the Spanish Pox, or, as some call it, the French, tho' it be common to all Nations. I think there is not much less Danger from these, than Lepers. Now do you guess, how much Danger there is in the Plague.

They are stout Fellows, they laugh at, and neglect those Things.

B. Sed

B. Sed interim
sunt fortes periculo
multorum.

But in the mean Time
they are stout, at the Haz-
ard of many.

A. Quid facias ?
sic assueverunt ; et
est constantis animi
non discedere ab in-
stitutis.

What can you do ? So
they have been used, and
it is the Part of a con-
stant Mind not to depart
from old Customs.

B. Atqui ante vi-
ginti quinque annos,
nihil erat recepti-
us apud Brabantos,
quam publicæ ther-
mae : ex nunc frigent
ubique, nam nova
Scabies docuit nos
abstinere.

But twenty five Years
ago, nothing was more
common amongst the Bra-
brabanti, than publick
Baths, those now are
out of Use every where.
For the new Pox has
taught us to abstain.

A. Sed audi cæte-
ra : Post ille barba-
tus Ganymedes redit,
ac infert mensas
linteis, quot putat
esse satis illi nume-
ro. Sed O immor-
talem Deum ! quam
non milestis ! dice-
nes carnabea d. tr.
cta ex antennis. Nam
destinavit ad mini-
mum octo convivas
unicuique mensæ.
Jam quibus patrius
mos est notus, accum-
bunt, ubi libitum
fuerit cuique. Nam

But bear the rest : Af-
terwards that Bearded
Ganymede returns, and
spreads the Tables with
Cloths, as many as he
thinks to be sufficient for
that Number. But O im-
mortal Gods ! How far
from being fine, you
would say, they were Can-
vass taken down from
the Sail-Yards. For he
design'd at least eight
Guests for every Table.
Now they to whom the
Country Custom is known,
sit down where it pleases
every one. For there is no

est *nullum* discrimen *inter* pauperem *et* divitem, *inter* herum *et* servum.

B. Hæc est illa *vetus* æqualitas, *quam* nunc *tyrannis* submovit *e* *vita*. Sic *opino*r Christum *vixisse* cum *Discipulis*.

A. Postquam *cœnæ* accubuerunt, *rursum* ille *torvus*, *Ganymedes* *prodit*, ac *denuo* *di*numerat *sua* *sodalitia*. *Mox* *reversus* *appo*nit *sin*gulis *lignum* *pinacium*, *et* *cochleare* *factum* *ex* *eodem* *ar*gento, *deinde* *Cyathum* *vitreum*; *aliquanto* *post* *panem*. *Eum* *quisque* *repur*gat *sibi* *per* *otium*, *dum* *puktes* *coquun*tur. *Ita* *sedetur* *non* *nunquam* *ferme* *spa*tio *hora*.

B. Nullus *hospitum* *efflagitat* *cibum* *interim*?

B. Nullus *cui* *ingenium* *regionis* *est* *no*tum. *Tandem* *vinum* *appo*nitur, *bone* *Deus*, *quam* *non* *fum*osum! *oportebat* *Sophistas* *non* *bibere*

Difference *betwixt* a poor Man *and* a Rich, *betwixt* a Master *and* a Servant.

This is that *old* Equality, *which* now *Tyranny* has removed *out of* *Life*. So *I* believe *Christ* lived with *his* *Disciples*.

After *all* are sat, *again* that *grim* *Ganymede* comes *out*, *and* *over* *again* counts *bis* *Companies*. *By* *and* *by* *returning* *he* *sets* *before* each a *wooden* *Dish*, *and* a *Spoon* *made* *of* *the* *same* *Silver*, *then* a *Glass*, a *little* *after* *Bread*. That *every* *Man* cleans *for* *himself* *at* *his* *Leisure*, *whilst* the *Pulse* are *boyl*ing. So *they* sit *sometimes* *almost* the *Space* *of* *an* *Hour*.

Does none of the *Guests* call for *the* *Meat* in the *mean* *time*?

None to *whom* the *Temper* *of* *the* *Country* is *known*. At length *Wine* is *served* *up*, *good* *God*, *how* *far* *from* *being* *Tasteless*! it behoved *Sophisters* *not* to *drink* any other; *such* *aliud*;

aliud; tanta est subtilitas et acrimonia. Quod si quis hospes, pecunia oblata privatim, roget ut aliud genus vini paretur aliunde, primum dissimulant, sed eo vultu, quasi interfecturi; si urgeas, respondent, hic tot comites et Marchiones diversati sunt, neque quisquam questus est de meo vino; si non placet, quare tibi aliud diversorium, nam habent nobiles sue gentis solos pro hominibus, et ostentant horum insignia nusquam non. Jam igitur habent offam quam obijciant latranti Stomacho. Mox disci veniunt magna pompa. Primus ferme habet offas panis madefactas jure carniū, aut si est pisculentus dies, jure leguminum. Deinde aliud jus, post aliquid carniū recoctarum, aut salsa-mentorū recalfactorum. Rursus aliquid Pultis, mox a-

such is the Thinness and Sharpness. But if any Guest, Money being offer'd privately, desire that some other Sort of Wine may be got from somewhere else, at first they dissimble the matter, but with that Countenance, as if they would kill you. If you press them, they answer, here so many Earls and Marquises have lodg'd, nor did any one Complain of my Wine, if it do not please, seek for your self another Inn, for they Account the Noblemen of their Nation alone for Men, and they shew their Coats of Arms every where. Now therefore they have a Piece which they may throw to the barking Stomach. By and by the Dishes come in great Pomp. The first commonly has Pieces of Bread soaked in the Broth of Flesh, or if it be a Fish Day, in the Broth of Herbs. After that another Broth, after something of Flesh boiled over again, or Salt-Fish warm'd again. Again some Pulse, by and by some more solid Meat,

aliquid solidioris cibi, donec Stomacho probe comito apponant assas carnes, aut elixos pisces quos non possis contemnere omnino: sed heic sunt parci, et subito tollunt. Hoc pacto temperant convivium, quemadmodum actores fabularum, qui admiscunt Choros scenis: autem curant ut extremus actus sit optimus.

B. Et hoc est boni Poetæ.

A. Porro sit piaculum, si quis interim dicat, tolle hunc discum, nemo vescitur. Desidendum est usque ad spatium prescriptum, quod illi metiuntur clepsidris ut opinor. Tandem ille barbatus, aut pandocheus ipse minimum differens a famulis vestitu prodit, rogat æquid animi nobis sit. Mox aliquod generosius

till the Stomach being well ramed, they set up roasted Flesh, or boiled Fish, which you can not contemn at all. But here they are sparing and suddenly take away. After this manner they mix their Entertainment, as the Actors of Plays, who mix Chorus's with their Scenes; but they take care that the last Act is the best.

And this is the Part of a good Poet.

Moreover it would be a heinous Crime, if any one in the mean time say, take away this Dish, no Body eats. You must sit till the Time appointed, which they measure with Hour Glasses, as I suppose. At last that Bearded Fellow, or the Inn-keeper himself very little differing from the Servants in Cloaths comes out, asks if we have a Mind to any Thing. By and by some more generous Wine
vinum

vinum adfertur. Autem amant eos qui bibunt largius, cum solvat nullo plus qui hauserit plurimum vini quam qui minimum.

B. Ingenium gentis mirum.

A. Cum nonnunquam sint qui absument plus in vino, quam solvant pro toto convivio; sed antequam finiam hoc convivium, mirum dictu, quis strepitus ac tumultus vocum sit ibi; postquam omnes ceperunt incallescere potu. Quid multis? omnia surda. Ficti moriones admiscunt se frequenter, quo genere hominum cum sit nullum magis detestandum, tamen vix credas quantopere Germani delectentur. Illi faciunt cantu garritu, clamore, saltatione, pulsus, ut hypocautum videatur corruiturum. Neque quisquam audiat alterum loquentem. At interim viden-

is brought. But they love those who drink plentifully, tho' he pays no more, who drinks most Wines than he that drinks least.

The Temper of the Nation is strange.

When sometimes there are some who consume more in Wine, than they pay for the whole Feast; but before I end this Entertainment, it is wonderful to be said, what a Noise and Confusion of Voices there is there, after that all have begun to grow warm with Drink. What needs many Words? all places are full of noise. Pretended Fools thrust in themselves frequently, with which kind of Men, tho' there be none more detestable, yet you'll scarce believe how much the Germans are delighted. They cause by singing, prating, shouting, Dancing, thumping that the Stove seems ready to fall. Nor can any one hear another speaking. But in the mean time they seem to themselves to live sweetly, and you must

tur sibi vivere suaviter; atque desiderandum est illic volenti nolenti usque ad multam noctem.

B. Nunc tandem absolve convivium; nam me tadet quoque tam prolixo.

A. Faciam. Tandem caseo sublato, qui vix placet illis, nisi putris ac scatens vermibus, ille barbatus prodit, adferens, pinacium secum, in quo pinxit creta aliquot circulos et semicirculos, deponit id in mensa, tacitus interim ac tristis, diceret quempiam Charontem. Qui agnoscunt picturam, deponunt pecuniam, deinde alius atque alius, donec pinacium expleatur. Deinde notatis qui deposuerunt, supputat tacitus; si nihil desit, annuit capite.

B. Quid si quid super sit.

A. Fortasse redderet, et faciunt hoc nonnunquam.

must sit there, willing or unwilling till late at Night.

Now at last finish the Entertainment; for I am weary too of so long a one.

I will do it. At last the Cheese being taken away, which scarce pleases them, unless rotten, and full of Maggots, that bearded Fellow comes forth, bringing a Trencher with him, in which he hath drawn with Chalk some Circles and Semi-Circles, he lays that upon the Table, silent in the mean Time and sad: you would say he was some Charon. They who know the Picture lay down their Money, then another and another, till the Trencher be filled. Then having observed those who laid down, he reckons silently; if nothing be wanting, he nods with his Head.

What if any Thing be over?

Perhaps he would return it, and they do this sometimes. B. Nemo

B. *Nemo reclamat rationi iniqua ?*

A. *Nemo qui sapit, nam audiret protinus, quid tu es hominis ? solves nihil plus quam alii.*

B. *Narras liberum genus hominum.*

A. *Quod si quis lassus ex itinere, cupiat mox a cana petere lectum, jubetur expectare, donec ceteri quoque eant cubitum.*

B. *Videor mihi videre Platoniam urbem.*

A. *Tum suus nudus ostenditur cuique, et vere nihil aliud quam cubiculum, nam ibi sunt lecti tantum, et nihil præterea, quo utaris, aut quod fureris.*

B. *Est mundities illic ?*

A. *Eadem quæ in convivio, Linthea lota forte ante sex menses.*

B. *Quid interim fit de equis ?*

Does no Body cry out upon the Reckoning as unjust ?

No Body that is wise, for he would hear forthwith, What are you of a Man ? you shall pay no more than others.

You tell of a free kind of Men.

But if any one weary with his Journey, desires presently after Supper to go to Bed, he is ordered to wait till the rest too go to Bed.

I seem to my self to see a Platonick City.

Then his Nest is shewn to every one, and truly nothing else than a Bed-Chamber, for there are Beds only, and nothing else that you can use, or that you can steal.

Is there Cleanliness there ?

The same as in the Feast, Linnen washed perhaps six Months before.

What in the mean time becomes of the Horses ?

A. Tractan-

A. *Traſtantur ad eandem Diſciplinam, ad quam homines.*

B. *Sed eſt eadem Traſtatio ubiq;?*

A. *Alicubi eſt civilior, alicubi durior quam narraſti; verum in genere eſt talis.*

B. *Quid ſi ego nunc narrem tibi quibus modis hoſpites traſtentur in ea parte Italix, quam vocant Longobardiam, ruſus in Hiſpania, deinde in Anglia, et in Wallia? Nam Angli obtinent partim Gallicos, partim Germanicos mores, ut mixti ex his duabus gentibus. Wali prædicant ſe autem dicunt Anglos.*

A. *Quæſo te ut narres, nam nunquam contigit mihi videre eas.*

B. *In præſentia non eſt otium: Nam nauta juſſit ad eſſem ad tertiam horam, niſi vellem relinqui; et habet Sarcinulam;*

They are treated according to the ſame Diſcipline as the Men.

But is there the ſame Treatment every where?

In ſome Places it is civiler, in ſome Places harder than I have told you, but in general it is ſuch.

What if I now tell you after what manner Guests are treated in that Part of Italy, which they call Lombardy, again in Spain, then in England and in Wales? For the Engliſh, have partly the French, partly the German Manners, as being mixt of thoſe two Nations. The Welch pretend themſelves the original Engliſh.

I pray you that you would tell me, for it never happened to me to ſee them.

At preſent there is not Time; for the Sailor ordered me to be with him by the third Hour, unleſs I would be left, and he has my Baggage; another

alias opportunitas, *ther* Time an Opportu-
dabitur nobis *Gariendi* usque ad Sa-
tietatem. *ty will be given us prat-*
of ling to Satisfaction.



SPECTRUM.

A. **Q**uid *bonae rei*
est, quod *vi-*
des tecum tam sua-
vire, quasi nactus sis
Thesaurum?

B. *Iua Divinatio*
non aberrat procul a
scopo.

A. Annon impar-
ties sodali quicquid
boni istuc est?

B. Imo jam dudum
optabam quempiam
dari mihi, in cujus
sinu effunderem hoc
gaudium meum.

A. Age igitur im-
parti.

B. *Audiui modo*
lepidissimam fabu-
lam, quam *jures esse*
comicum figmentum,
nisi locus persona,
ac tota res esset tam
nota mihi, quam tu
es notus mihi.

What good Thing is
there, that you laugh with
your self so sweetly, as
tho' you had got a Treas-
ure?

Your Guess does not
wander far from the
Mark.

Will you not impart to
your Companion whatso-
ever good Thing that is?

Nay some time since I
was wishing some-body
might be offered me, in-
to whose Bosom I might
pour out this Joy of mine.

Come then impart it.

I have heard just now
a very pretty Story, which
you would swear was a
Comick Fiction, unless the
Place, the Persons, and
the whole Affair was as
well known to me, as you
are known to me.

A. Gestio

A. *Gestio audire.*

B. *Nostine Polum
generum Fauni?*

A. *Maxime.*

B. *Is est et auctor
et actor hujus fa-
bula.*

A. *Facile credide-
rim, nam ille possit
agere quamvis fabu-
lam, vel absque
Persona.*

B. *Sic est. Nosti,
opinor, pradium
quod habet non ita
procul a Londino.*

A. *Phy! compota-
vimus illic sape.*

B. *Agnoscis igi-
tur viam septam u-
trinque arboribus
digestis pari inter-
vallo.*

A. *Ad laevam par-
tem xadium, ferè al-
tero jactu balistæ.*

B. *Tenes. Alte-
rum latus via habet
siccum alveum ob-
situm dumis et ve-
pribus; e ponticulo
est iter in planitiem.*

A. *Memini.*

B. *Jam pridem va-
gabatur rumor, ac*

I long to hear it.

*Do you know Pool the
Son in Law of Faun?*

Yes.

*He is both the Au-
thor and the Actor of this
Play.*

*I can easily believe
it, for he could act any
Play, even without a
Vizard.*

*So it is. You know,
I fancy, the Estate which
he has not so far from
London.*

*Pugh! We have drunk
together there oftens.*

*You know therefore,
the Way hedg'd in on
both Sides with Trees
placed at an equal di-
stance.*

*On the left Side of the
House, almost two Bow-
shots of.*

*You have it. One
side of the Way has a
dry Ditch set with Thorns
and Briars; over the
Bridge there is a Way
into a Plain.*

I remember.

*Some time ago there
went a Report and a
fabula*

fabula *per* rusticos *e-*
jus loci, *spectrum*
observari *juxta* hunc
ponticulum, cujus
miserandi ejulatus
exaudirentur sub-
inde: *Suspica-*
bantur esse animam cu-
juspiam, *qua* torque-
retur *diris* cruciati-
bus.

A. Quis erat auc-
tor *istius* Rumoris?

B. Quis nisi Polus?
Præstruxerat hoc
proæmium *tux* fa-
bula.

A. Quid venit
isti in mentem ut
confingeret *ista*?

B. Nescio, nisi
quia *ingenium* ho-
minis est sic; *gaudet*
ludere *stultitiam*
populi *commentis*
hujusmodi: *Dicam*
quid *designavit* nu-
per *hujus* generis.
Aliquam multi e-
quitabamus *Rich-*
mondam, inter quos
erant, quos tu *di-*
ceres cordatos viros.
Cælum erat mire
serenum, nec *suffu-*
catum usquam ulla
nubecula. *Ibi* Po-
lus *oculis* intentis

Story *amongst* the Coun-
try People of *that* Place,
that a Spirit was seen
nigh this Bridge, whose
miserable Howlings were
heard now and then:
They suspected that it was
the Soul of some Men
which was tortured with
direful Torments.

Who was the Author of
that Report?

Who but Pool? *He*
had prepared this *Pro-*
logue for his Play.

What came into his
Mind to invent *those*
Things?

I know not, unless be-
cause *the Humour* of the
Man is so; *he loves* to
play upon *the Folly* of the
People, with *Inventions*
of this Kind. *I will tell*
you what *he contrived*
lately of *this* Sort. *A good*
many of us were riding to
Richmond, amongst *whom*
there were some *whom*
you would call prudent
Men. *The Sky* was won-
derful clear, not overcast
any where with any lit-
tle Cloud. *There* Pool
with his Eyes directed to-
wards *Heaven* marked all
his Face and Shoulder-

in calum signavit totam faciem et scapulas imagine crucis, et vultu composito ad stuporem, ita dixit secum, immortalem deum! quid ego video? Rogantibus qui equitabant proxime, quid videret, rursus obsignans se majore cruce, clementissimus deus avertat hoc ostentum, inquit. Cum instarent, cupiditate cognoscendi, ille defixis oculis in cælum, ac demonstrans locum cæli digito, inquit, nonne videtis immanem draconem, armatum igneis cornibus, cauda retorta in circum? cum negarent se videre, atque ille jussisset intenderent oculos, ac subinde demonstraret locum tandem unus quispiam, ne videretur, parum oculatus, affirmavit se quoque videre: unus item atque alter imitatus est hunc; nam pudebat non

Blades with the Sign of the Cross, and with a Countenance composed to Astonishment, said thus with himself, Immortal God! What do I see? They asking who rode next, what he saw, again signing himself with a greater Cross, the most merciful God avert this Omen, says he. When they urged him out of a Desire of knowing, he having fix'd his Eyes upon Heaven, and shewing the Place of the Heaven with his Finger, says, do you not see a Huge Dragon, armed with fiery Horns, with his Tail turn'd up into a Circle? When they deriyed that they saw it, and he bad them direct their Eyes, and now and then shewed them the Place, at last some one, lest he should seem bad sighted, affirmed that he too saw it: one likewise and another imitated him, for they were ashamed not to see what was so plain. What needs many Words? Within three Days this Report had gone through all England that such a vider

videre quod esset tam perspicuum. Quid multis? intra triduum hic rumor pervaserat totam Angliam, tale portentum apparuisse. Mirum autem quantum popularis fama addidit fabulæ. Nec deerant qui serio interpretarentur quid ostentum vellet sibi. Ille qui commentus fuerat argumentum, frusba'ur horum stultitia cum magna voluptate.

A. Agnosco ingenium hominis: sed redi ad spectrum.

B. Interea divertit quidam Faunus sacerdos ad Polum commodum, ex eorum genere, quibus non satis est appellari latino regulares, nisi idem cognomen accinatur græce, parochus vicini oppidi illic alicunde. Is videbatur sibi non vulgariter sapere, præsertim in sacris rebus.

Monster had appear'd. But it's wonderful how much popular Fame added to the Story. Nor were there wanting some who in Earnest interpreted what this prodigy meant. He who had invented the Matter, enjoyed their Folly with great Pleasure.

I know the Temper of the Man: but return to the Apparition.

In the mean Time comes one Faun a Priest to Pool very opportunely, of their Kind, to whom it is not enough to be called in Latine Regulars, unless the same Surname be sung to them in Greek, a Parson of a neighbouring Town thereabouts. He seemed to himself not to be vulgarly wise, especially in holy Things.

A. *Intelligo, actor fabulæ repertus est.*

I understand, *an Actor of the Play was found.*

B. *Super cenam sermo ortus est de rumore Spectri, cum Polus sentiret hunc rumorem non solum auditum esse Fauno, verum etiam creditum, cepit obtestari hominem, ut doctus ac pius vir succurre et animula patienti tam dira; et si quid dubitas, inquit, explora rem, obambula ad decimam juxta illum ponticulum, et audies miserum ejulatum adjuuge tibi quem voles comitem, ita audies et tutior et certius.*

A. *Quid deinde?*

What then?

B. *Cena peracta, Polus ex more abit venatum aut aucupatum. Faunus obambulans cum jam tenebræ sustulissent certum judicium: de rebus, tandem audit miserandos gemitus. Hos Artifex Polus effin-*

At Supper a Discourse arose about the Report of the Apparition, when Pool perceived that this Report not only had been heard by Faun, but was also believed, he began to beseech the Man, that he being a learned and godly Man would succour the poor Soul suffering such dreadful Things; and if you doubt at all, says he, examine the Matter, walk about ten nigh that Bridge, and you will hear miserable Howling, take to you whom you will as a Companion, so you will hear both more safe and more certain.

Supper being ended Pool according to his Custom goes a Hunting, or a Fowling. Faun walking when now the Darknels had taken away a certain Judgment of Things, at length he hears miserable Groans. These the Artist Pool feign'd wonderfully,
gebat

gebat *mire* abditus
illic in vepreto, *fic-
tili* olla *adhibita* ad
id; quo vox *reddita*
e cavo sonaret quid-
dam *lugubrius*.

A. Hæc *fabula*, ut
video, vincit *Phasma*
Menandri

B. Dices *istuc* ma-
gis, *si* audieris *to-
tam*. Faunus *recepit*
se *domum*, cupiens
narrare quid *audis-
set*. Polus *antever-
terat* jam *alia*
compendiaria *via*.
Ibi Faunus narrat
Polo, quod *erat*
actum, et *affingit* a-
liquid *etiam*, quo
res esset *admirabili-
or*.

A. Poterat Polus in-
terim *tenere* risum?

B. Ilene? *habet*
vultum *in manu*.
Dixisses *rem* agi *so-
rio*. Tandem Fau-
nus, Polo *obtestante*
vehementer, *sucepit*
negotium *exorcismi*
Et *agit* totam *eam*
noctem *insensum*

being hid *there* in a bushy
Place, an *Earthen* Pot
being *used* for that Pur-
poise; that the Voice be-
ing *return'd* from the
Hollow, might *sound*
something *more mourn-
fully*.

This *Farce*, as far as
I see, exceeds the *Appa-
rition* of Menander.

You will say *that* the
more, if you hear *the*
whole. Faun got him
Home, desiring to tell
what *he had heard*. Pool
had got *before* already
by another *short Way*.
There Faun tells Pool,
what *had been done*, and
invents something too.
that *the Thing* might be
more wonderful.

Could Pool in the mean
Time *hold from* Laughing?

He? He has his Coun-
tenance *in his Hand*. You
would have said *that the*
Thing was doing in *Ear-
nest*. At last Faun, Pool
beseeking him very much
undertook the Business of
Exorcism, and *he spends*
E 3 dum

dum *despicit* quibus modis *aggrederetur* rem tuto, nam *miserere* metuebat sibi quoque. Primum itaque efficacissimi *Exorcismi* congesti sunt, et nonnulli novi additi *per viscera* *beatæ Mariæ*, *per ossa beatæ Werenfridæ*. Deinde locus *delectus est* in planitie vicina *vepreto*, unde vox, *exaudiebatur*. Satis *amp'us circulus* circumductus est, qui haberet *crebras cruces variasque notulas*: hæc omnia *peragebantur conceptis verbis*. Ingens *vas plenum consecratae aquæ adhibitum est*. Sacra *stola* quam vocant *addita est* in collum, unde *pendebat initium Evangelii secundum Joannem*. Habebat in loculis *cerulam solitam consecrari* quotannis a Romano pontifice, quæ dicitur vulgo *agnus Dei*. His armis olim *munebant se adversus noxios Dæmones*,

all that Night without Sleep, whilst he considers which Way he might attempt the Thing safely, for he was miserably afraid of himself too. First then the most effectual Exorcisms were got together, and some new ones added by the Bowels of blessed Mary, by the Bones of blessed Werenfrid. Then a Place, was chosen in the Plain nigh the bushy Place from whence the Voice was heard. A good large Circle was drawn, which had many Crosses, and divers Marks: all these Things were done with a Form of Words. A huge Vessel full of holy Water was made use of: A holy Gown as they call it was put over his Neck, from whence hung the Beginning of the Gospel according to John. He had in his Pocket a Bit of Wax used to be consecrated every Year by the Roman Pontif, which is called commonly the Lamb of GOD. With these Arms formerly they fortify'd themselves against mischievous Demons, before the Hood prius.

priusquam cuculla Francisci caput esse formidabilis illis. Omnia hæc procurata sunt, ne, si esset malus spiritus, faceret impetum in Exorcistam. Nec tamen ausus est committere se solum circulo, sed decretum est alterum sacerdotem adhibendum esse. Ibi Polus metuens, ne si, nasutior esset adjunctus, mysterium fabulæ prodere-tur, adjungit quen-dam par chum ex vicinia, cui aperit totam rem; nam sic actio fabulæ pollutabat, et erat is qui non abhorreret a tali ludo. Postridie, omnibus rebus præparatis rite, sub decimam horam Faunus cum Parocho ingreditur circulum. Polus qui præcesserat gemit miserabiliter e vepreto. Faunus auspiciatur exorcismum. Interim Polus subducit se clam per tenebras, in

of Francis began to be terrible to them. All these things were provided, lest, if it should be an evil Spirit, it should make an Attack upon the Exorcist. Neither yet durst he trust himself alone in the Circle, but it was determined that another Priest should be employed. There Pool fearing lest, if a cunninger Man was join'd with him, the Mystery of the Farce should be betray'd, he joins to him a certain Parson of the Neighbourhood, to whom he discloses the whole Matter, for so the Acting of the Farce required, and he was one that was not averse to such Sport. The Day after, all Things being prepared rightly, about the tenth Hour Faun with the Parson enters the Circle. Pool, who had gone before, groans miserably out of the bushy Place. Faun begins the Exorcism. In the mean Time Pool withdraws himself privately in the dark, into the next Village. Thence he brings a-
prox-

proximam villam. Illinc adducit aliam personam Fabulæ, nam non poterat agi nisi per multos. *nother Actor of the Play; for it could not be acted but by many.*

A. Quid faciunt ?

What do they ?

B. Conscendunt Nigros Equos ; *ferunt* occultum ignem secum, ubi non abessent *procula* circulo, *ostentant* ignem, quo metu abigerent Faunum e circulo.

They mount black Horses; they carry covered Fire with them, when they were not far from the Circle, they show their Fire, that by Fear they might drive Faun out of the Circle.

A. Quantum opera sumpsit ille Polus ut falleret ?

How much Pains took that Pool that he might deceive ?

B. Sic homo est. Verum ea res prope modum cesserat pessimo illis.

So the Man is. But that Thing had well nigh fall'n out very badly for them.

A. Qui sic ?

How so ?

B. Nam equi consternati igne subito prolato, parum absuit quin precipitarent et se, et lesiores. Habes primum actum fabulæ. Ubi reditum est in collo-

For the Horses being frightened with the Fire suddenly produced, had like to have thrown both themselves, and their Riders. You have the first act of the Play. *quium*

quum, Polus velut ignarus omnium rogat quid esset actum. Ibi Faunus narrat duos teterrimos demones conspectos sibi, in nigris equis, igneis oculis ac spirantes ignem navi- bus; qui tentassent ingredi circulum, verum abactos in malam rem efficaci- bus verbis. Cum animus accrevisset Fauno his rebus, die postero rediit in circulum cum summo apparatu: cum- que provocasset spec- trum multis ob- testationibus, Polus rursus cum collega ostendit se procul ex atris equis, bor- rendo fremitu, qua- si cuperent irrumpe- re circulum.

A. Habebant ni- bil ignis?

B. Nihil, nam id cesserat male. Sed audi aliud commen- tum. Ducebant longum funem: eo

When they return'd to confer together, Pool, as if ignorant of all Things asks what had been done. There Faun tells him that two very ugly Devils had been seen by him, upon black Horses, with fiery Eyes, and breathing Fire out of their Noses; who had tryed to enter the Circle, but were driven away with a Vengeance by powerful Words. When Courage grew upon Faun by these Things, the Day following he returned in- to the Circle with his ut- most Furniture. And when he had call'd out the Spirit with many Entreaties, Pool again with his Colleague shew- ed himself at a Distance from black Horses, with a horrid muttering Noise, as if they desired to break into the Circle.

Had they nothing of Fire?

Nothing, for that fell out badly. But hear ano- ther Invention. They took a long Rope; that being drawn lightly along
tracto

*tracto leviter per
brunum, dum uter-
que proripit se hinc
atque hinc, velut a-
bacti exorcismis
Fauni, provolvunt
in terram utrum-
que sacerdotem, una
cum vase quod habe-
bant plenum sacræ
aqua.*

A. Parochus tulit
*hoc præmii pro sua
actione.*

B. Tulit, *et ta-
men maluit perpeti
hoc, quam deferere
fabulam captam.*
His gestis ita, ubi
reditum est ad collo-
quium, Faunus de-
predicat apud Po-
lum in quanto peri-
culo fuisset, et
quam fortiter pro-
stigasset utrumque
Cacodæmonem suis
verbis; jamque con-
ceperat certam fidu-
ciam, esse nullum
dæmonem tam noxi-
um, aut impuden-
tem, qui posset ir-
rumpere circulum.

*the Ground, whilst each
throws himself ont on
this Side and that Side,
as if driven away by the
conjuring of Faun, they
tumble down upon the
Ground both Priests to-
gether with the Tub
which they had full of
Holy Water*

Did the Parson get
*this Reward for his act-
ing his Part.*

He did get it, and yet
*he chose rather to suffer
this, than to forsake the
Play begun.* These
Things being done thus,
when they returned to
the Conference, Faun tells
to Pool in how great Dan-
ger he had been, and how
stoutly he had put to
Flight both the Devils
with his Words; and
now he had conceived a
certain Assurance that
there was no Devil so
mischievous, or impudent
who could break into the
Circle.

A. Ille

A. Ille *Faunus*
non multum abest a
Fatuo.

B. Audisti nihil
adhuc. *Fabula* pro-
gressa *bucusque*,
commodum *super-*
venit Poli *gener-*
nam duxerat ejus
natu maximam fili-
am, *juvenis*, ut *scis*,
mire festivo ingenio.

A. Scio, nec ab-
horrens ab *hujus-*
modi jocis.

B. Abhorrens, ille
desereret *nullum*
non vadimonium, si
talis *fabula* esset vel
spectanda, vel agen-
da; *socer* denarrat
omnem rem *huic*;
atque *delegat* illi
partes, ut *agat* ani-
mam. *Sumit* orna-
tum, ac *lubens* con-
volvit se *linteo*,
quemadmodum *fu-*
nera solent *apud*
nos. Habet *vivam*
prunam in *testa*,
quæ *per Linteum*
reddebat *speciem* in-
cendii. *Sub noctem*
itum est *ad locum*
ubi hæc *fabula* age-
batur. *Miri gemitus*
audiuntur. *Fau-*
nus expedit omnes

That *Faun* is not far
removed from a *Fool*.

You have heard no-
thing as yet. *The Play* be-
ing advanc'd thus far, in
good Time comes in
Pool's Son in Law, for he
had married his eldest
Daughter, a young Man,
as you know, of a wonder-
ful merry Humour.

I know, nor averse to
such Jest.

Averse, he would for-
sake any Bail, if such a
Play was either to be seen
or to be acted. *The Fa-*
ther in Law tells all the
Matter to him, and ap-
points him his Part, that
he may act the Soul. He
takes his Dress, and wil-
lingly wraps himself in a
Sheet, as dead Bodies use
to be with us. He has
a live Coal in a Shell.
which through the Sheet
made an Appearance of
Fire. At Night they went
to the Place where this
Play was acted. Wonder-
ful Groans are heard.
Faun makes ready all his
Exorcisms. At length the
Soul shews it self a great
Way of within the bushy
Ex-

Exorcismos. Tandem anima ostendit sese *procul* inter *vepre-tum*, subinde ostentat ignem ac suspirans misere. Cum Faunus obtestaretur hanc, ut eloqueretur quisnam esset, Polus profiliit subito e *vepreto*, ornatu *cacodæmonis*, fictoque fremitu, inquit est tibi nihil juris in hanc animam, est mea, ac subinde procurrit usque ad oram circuli, veluti factururus impetum in *Exorcistam*: moxq; velut submotus verbis Exorcismi, et vi sacra: quæ, quam asperfit illi multam, retrocessit. Tandem *Pædagogo* dæmone abatto, nascitur dialogismus Fauni cum anima. Respondit percunctanti et obtestanti se esse animam Christiani hominis. Rogata quo nomine vocaretur, respondit, Faunus, Faunus inquit, idem est mihi nomen,

Place, now and then shewing the Fire and groaning miserably. When Faun besought it, that it would declare who it was, Pool jump'd suddenly out of the bushy Place, in the Dress of a Devil, and with a feign'd muttering Noise, says, you have no Right to this Soul, it is mine, and now and then he runs up to the Edge of the Circle, as if he would make an Attack upon the Conjuror; and by and by as if beat off by the Words of the Conjururation, and the Virtue of the Holy Water, which he sprinkled upon him in great Plenty, he drew off. At length the Pedagogue Devil being driven away, begins a Dialogue of Faun's with the Soul. It answered him asking and beseeching, that it was the Soul of a Christian Man. Being ask'd by what Name it was call'd it answer'd, Faun; Faun says he, the same is my Name; and now the Thing begun to please him more because of their common Name, that Faun jam-

*jamque res capite esse
 cordi illi magis ex
 communi nomine ut
 Faunus liberaret
 Faunum. Cum Fau-
 nus percontaretur
 multa, ne diutina
 Confabulatio prede-
 ret fucum, anima
 subducebat sese, ne-
 gans esse fas sibi col-
 loqui diutius, quod
 tempus urgeret, quo
 cogeretur abire, quo
 liberet padagogo-
 dzmoni: tamen pol-
 licita est se reditu-
 ram postridie, hora
 qua esset fas. Rursus
 convenitur in Poli-
 zdibus, qui erat Cho-
 ragus tabulae. Ibi
 Exorcista denarrat
 quid esset gestum, ad-
 mentiens nonnulla
 otiam, quae tamen
 persuadebat sibi esse
 vera, adeo favebat
 negotio quod ageba-
 tur. Jam hoc com-
 pertum erat, scili-
 cet, esse Christianam
 animam, quae vexa-
 retur diris cruciati-
 bus sub inclementis-
 simo dzmone. Huc
 omnis conatus in-
 tenditur. Verum,*

*might deliver Faun. When
 Faun asked many things,
 lest a long Discourse
 should betray the Rogue-
 ry, the Soul withdrew it
 self, denying that it was
 lawful for him to talk
 longer, because the Time
 was at Hand, when he
 should be oblig'd to go,
 whither it pleas'd the Pa-
 dagogue Devil: Yet he
 promised that he would
 return the Day after, at
 the Hour when it should
 be lawful. Again they
 meet in Pool's House, who
 was the Furnisher of the
 Play. There the Conju-
 rer tells what was done,
 lying in some Things
 too, which yet he per-
 swaded himself to be
 true, so much he favoured
 the Business which was
 doing. Now this was
 found out, to wit, that it
 was a Christian Soul,
 which was plagued with
 dreadful Torments un-
 der a most unmerciful
 Devil. To this all his En-
 deavour is directed. But
 a certain comical Thing
 F quid.*

quiddam *ridiculum* happened in the next
 accidit in *proximo* Conjuring Bout.
 exorcismo.

A. Obsecro quid-
 nam?

I beseech you *what?*

B. Cum *Faunus*
 evocasset *animam*,
 Polus, qui agebat
dæmonem, insiliit
prorsus sic, quasi ir-
 rupturus intra cir-
 culum, cumque Fau-
 nus pugnaret exor-
 cismis, et aspergeret
multam vim aquæ;
 tandem *dæmon* ex-
 clamat se ne facere
omnia ista quidem
pili, inquit, habu-
 isti rem cum puella,
es mei juris. Cum
 Polus diceret id joco,
 tamen forte *Fortuna*
 visus est dixisse ve-
 rum: nam Exorcista
 tactus hec dicto, il-
 lico recepit se in
 centrum circuli. et
 innuissavit nescio
 quid in *aurem* Pa-
 racho. Polus senti-
 ens id. recepit sese.
 ne audiret quid quod
 non esset *fas*, audire.

When *Faun* had call'd
 out the *Soul*, *Pool*, who
 acted the *Devil*, leaped
 up just so, as if he would
 break within the Circle,
 and when *Faun* fought by
 Conjuratation, and sprink-
 led on him a vast *Quan-*
tity of Water; at last the
Devil cries out that he
 did not value all these
Things so much as a *Hair*,
 quoth he, *thou hast had*
Dealings with a Girl,
thou art a Part of my
Right. Tho' *Pool* said
 that in *Jest*, yet by good
Fortune he seemed to have
 said the Truth. For the
 Conjuror being struck
 with this saying, present-
 ly betook himself into the
 Center of the Circle, and
 muttered I know not
 what in the *Ear* to the
 Parson. *Pool* perceiving
 that, withdrew himself,
 lest he should hear any
 Thing, which it was not
 lawful to hear.

A. *Eane*

A. Sane *Polus* agebat *religiosum* et *modestum* *dxmonem*.

Truly Pool acted the Religious and Modest Devil.

B. Sic est, actio poterat reprehendi, quod parum meminisset decori.

So it is. The Action might be blamed, because he little regarded Decency.

Tamen *exaudivit*
vocem *Parochi* in-
dicentis *satisfactio-*
nem.

Yet *he overheard* the
Voice of *the Parson* ap-
pointing *Satisfaction*.

A. Quam ?

What ?

B. Ut *diceret* Do-
minicam *precautio-*
nem ter. *Ex hoc* con-
jiciebat *babuisse* rem
ter eadem nocte.

That *he should say the Lord's Prayer thrice. By this he guessed that he had had Dealings thrice the same Night.*

A. Hoc sane ille
regularis præter re-
gulam.

This truly that Regular did besides his Rule.

B. Sunt homines,
et erat humanus lap-
sus.

They are *Men*, and it
was a humane *Failing*.

A. Pergo, *quid de-
inde factum?*

Go on, *what* then *was*
done?

R. Jam *Faunus* redi-
dit *ferocior* ad oram
circuli, et *ultro* pro-
vocat *demonem*: at
ille jam *timidior* re-
fugiebat, *inquiens*,
fefellisti me, *si fapu-*
issem, *non monuif-*

Now Faun returns more fierce to the Edge of the Circle, and of his own Accord challenges the Devil: but he now being more timorous ran away, saying, thou hast deceived me, if I had been

F 2 sem

sem te. Hoc est persuasum multis, quæ confessus sis semel sacerdoti, esse prorsus abolita memoria demonis, ne possit opprobare.

A. Narras plane ridiculum Jocum.

B. Sed ut finiam fabulam aliquando, colloquium habitum est cum anima in hunc modum aliquot diebus. Summa evasit buc. Illa respondit Exorcistæ roganti, num posset qua via liberari a cruciatu, posse si pecunia quam reliquisset partam fraude, restitueretur. Ibi Faunus inquit, quid si dispensaretur in pios usus per bonos viros? Respondit et hoc profuturum. Hic exorcista exhilaratus percunctatus est summa diligentia, quanta summa esset. Illa dixit ingentem, quod erat bonum et commodum illi. Indicavit

wise, I should not have told thee. This is believed by many, what you confess once to the Priest, is quite wiped out of the Memory of the Devil, that he cannot upbraid you.

You tell me a very comical Jest.

But that I may finish the Story at last, a conference was held with the Soul in this Manner for some Days. The Upsbot came to this. It answered the Conjurer asking, whether it could any Way be delivered from Torment, that it might, if the Money which it had left got by Cheating, should be restor'd. Upon that Faun says, what if it should be disposed of to pious Uses by good Men? It answered that that also would do good. Here the Exorcist being rejoiced enquired with the greatest Diligence, how great the Sum was. It said a huge one, which was good and convenient for him. It discovered also the Place, but a great Way distant, where this Treasure was hid in the Earth. It prescribed

et

et locum, *sed* procul *diffitum*, ubi hic thesaurus *esset* defossus. *Prescriptit* in quos *usus* vellet *impendi*.

A. In quos?

B. Ut *tres* *fusci-*
perent *peregrinatio-*
nem, unus *quorum*
adiret *limina* Petri,
alter iret *salutatum*
Jacobum *Compostel-*
lanum; *tertius* *oscu-*
laretur pectinem Je-
su, qui *est* Treveris.
Deinde magna *vis*
Psalteriorum et Mis-
sarum *perageretur*
per aliquot Mona-
stetia. *Quod* super-
esset, *ipso* dispen-
saret *pro suo arbitra-*
tu. Jam totus ani-
mus Fauni erat in
Thesauo. Devora-
rat illum toto pe-
ctore.

A. Est *vulgaris*
morbus; *quanquam*
sacerdotes *peculiariter*
male audiunt *hoc*
nomine.

B. Ubi *nihil* omis-
sum esset, *quod* per-
tineret *ad Negotium*
pecuniz, *Exorcista*
submonitus a Polo,

for what *Uses* it would
have it *laid out*.

For What?

That *three* should un-
dertake a *Pilgrimage*,
one of *which* should go
to the *Thresholds* of Pe-
ter, another should go to
salute James of *Compos-*
tella; a third should kiss
the Comb of Jesus,
which is at Triers. Then
a great *Quantity* of
Psalms and Masses should
be *perform'd* thro' some
Monasteries. What re-
main'd he might dispose
of according to his *Plea-*
sure. Now the whole Soul
of Faun was in the *Trea-*
sure. He had devoured
it with his whole Breast.

It is a common Disease;
tho' Priests *peculiarly*
have an ill Report upon
this Account.

When *Nothing* had
been omitted, *that* ap-
pertained to the *Business*
of the Money, the *Conju-*
rer being put in mind
exist

cepit *percunctari* animam *de Alcumislica*, deque *Magia*: et anima *respondit* quædam *ad hæc* pro tempore; cæterum pollicita *se* indicaturam *plura*, simul atque *liberata fuisset* illius opera a *pädagogo damone*. Sit hic, *si videtur*, *tertius actus fabula*. In quarto *Faunus* cepit *predicare* hanc *prodigiosam* rem *ubique serio*, *crepare* nihil *aliud* in colloquiis, in *conviviis*, polliceri *quædam* magnifica *Monasteriis*, et loquebatur *jam nihil* omnino *humile*. Adit *locum*, reperi *signa*, tamen *non ausus est* effodere *Thesaurum* quod *anima* *injecisset* *Scrupulum*, facturum *ingenti periculo*, *si Thesaurus attingeretur*, priusquam *Missa* peractæ essent. *Jam fucus* *subolebat* multis *nasatioribus* Cum tamen ille nusquam non *depredicaret*

of it by *Pool*, begun to ask the Soul about the *Alcumislick Art*, and of *Magick*: and the Soul answered *some things* to that for that Time; but promised *that* it would discover *more*, as soon as it was delivered by his Means from the *Pädagogue Devil*. Let this be, *if it seem good*, the *third Act of the Play*. In the fourth *Faun* begun to tell of this *prodigious thing every where* in Earnest, to talk of nothing else in Company, in *Feasts*, to promise *some* mighty Matters to the *Monasteries*, and he spoke of now nothing at all mean. He goes to the Place, finds the Marks, yet he durst not dig up the *Treasure*, because the Soul had thrown in a *Scruple*, that he would do it with great Danger, *if* the *Treasure should be touch'd*, before the *Masses* were perform'd. Now the *Roguer* was smelt out by many *more cunning People*. Wh. nnotwithstanding he every where published his

suam

suam *Stultitiam* admonitus est *clam* ab amicis, *praesertim* ab Abbate suo, *ne daret* diversum *specimen* de se omnibus, qui *hactenus* habitus esset *prudens* vir. Tamen ille *potuit* commoveri *nullius* *oratione*, quo minus crederet *rem* esse *seriam*; et *hac* Imaginatione occupavit animum *hominis* adeo *penitus*, ut *somnia-*ret nihil *loqueretur* nihil *prater* *spectra* et malos *genios*. *Habitus* *mentis* abi-erat in *ipsam* faciem, *qua* sic pallebat, *erat* sic *extenuata*, sic *dejecta*, ut *diceret* esse *larvam*, non *Hominem*. Quid multis? *minimum* *aberat* a *vera* *dementia*, *ni* *succursum* fuisset *celeri* *remedio*.

A. Nimirum *hic* erit *extremus* *actus* *fabulae*.

Folly; he was advised *privately* by his Friends, *especially* by his Abbot, *that he would not give* a different *Specimen* of himself to *all Men*, who *hitherto* had been accounted a *prudent* Man. Yet he *could* be moved by *no Man's Talk*, from believing *that the Matter* was *real*: And *this* Imagination *seized* the Mind of *the Man* so *thoroughly*, that he *dreamt* of nothing, *spoke* of nothing, *besides* Ghosts and evil Spirits. The Habit of *his Mind* had got into *his* very Face, *which* was so pale, *was* so *thin*, so *dejected*, that you would have said he was a Ghost, not a Man. What needs many Words? He was very little *removed* from *real* Madness, *unless* he had been relieved by a *speedy* Remedy.

Well *this* shall be *the last Act* of *the Play*.

B. Red-

B. Reddam *eum* tibi. *Polus* et *ejus gener* commentifunt *hujusmodi technam*. Effinxerunt *Epistolam* descriptam in *varis literis*, idque *non* in vulgaribus Chartis, *Sententia* Epistolæ *erat* hæc. *Faunus* dudum *Captivus* nunc *liber* æternam salutem *Fauno* suo *optimo* liberatori. *Non est* mi *Faune*, *cur* maceres *te* diutius in *hoc negotio*. *Deus respexit* *piam voluntatem* tui animi, *et* illius merito *liberavit* me *a suppliciis* : ego *nunc* ago *feliciter* inter *Angelos*. *Locus* manet *te* apud *divum Augustinum*, *qui est proximus* *Choro Apostolorum*. *Ubi veneris* ad nos, *agam* tibi *gratias* coram. *Interim* cura ut *vivas suaviter*. *Datum ex* *Empyreo celo*, *Idibus Septembribus*, anno *millesimo* *quadringentesimo* *nonagesimo* *octavo* *sub sigillo mei anuli*.

I will give *it* to you. *Pool* and *his Son in Law* invented *such a Trick as this*. They forged an *Epistle* writ in *rare Letters*, and that *not* upon common Paper, *the Subject* of the Letter *was* this. *Faun* some time ago a *Prisoner*, now *Free* wisheth eternal Salvation to *Faun* his very good-Deliverer. *There is no Reason* my *Faun*, *why* you should trouble your *self* any further in *this Business*. God *bath* regarded the pious *Intention* of your *Mind*, and for the Merit of it *bath* delivered me from *Punishment* : I now live *baptily* amongst the *Angels* : *A Place* is reserv'd for you near *St. Austin*, *which* is *next* to the *Choir of the Apostles*. When you *come* to us, I *shall* give you *Thanks* Face to Face. *In the mean Time* take care *that* you live *merrily*. Given from the *Empyrean Heaven*. on the *Ides of September*, in the Year *one thousand* four hundred and *ninety eight*, under the Seal of my *Ring*. This
Hæc

Hæc Epistola posita est clam in altari, ubi Faunus facturum erat rem divinam. Subornatus, qui, ea peracta, submoneret eum de re quasi deprehensa casu. Nunc circumfert eam Epistolam, ac credit nihil certius, quam eam perlatam e cœlo ab angelo.

A. Istud non est liberasse hominem infania, sed mutasse genus insaniz.

B. Sic est profecto, nisi quod nunc insanit suavius.

B. Antehac non solebam tribuere multum fabulis, quæ feruntur vulgo de Spectris; sed post hæc tribuam multo minus; nam suspicor multa prodita literis pro veris ab credulis hominibus, et similibus Fauni, quæ ad simulata sunt simili Artificio.

B Ego credo pleaque esse hujus generis.

Letter was laid privately upon the Altar, where Faun was to perform divine Service. One was suborn'd who, that being over, should tell him of the Thing, as observ'd by Chance. Now he carries about that Letter, and believes nothing more certainly than that it was brought from Heaven by an Angel.

That is not to free the Man from Madness, but to change the Kind of Madness.

So it is indeed, but that now he is more sweetly mad.

Heretofore I did not use to give much Regard to Stories, that are told commonly of Apparitions; but hereafter I shall give much less: For I suspect that many Things have been delivered in Books for true by credulous Men, and Men like Faun; which have been contrived by the like Art.

I believe the most Part are of this Kind.



ALCUMISTICA.

A. **Q**uid *novae* rei *est* quod *Lalus* ridet sic apud sese, *subinde* signans se cruce; *interpellabo* felicitatem hominis. Salve multum amicissime *Lale*. *Videre* mihi *admodum* felix.

B. Atqui *ero* felicior, *si* impertiam tibi hoc gaudium.

A. Fac igitur bees me quamprimum.

B. Nosti *Balbinum*?

A. Illum *eruditum* senem, ac laudatæ vite.

B. Sic *est* ut dicis, sed *est* nullus mortalium qui sapit omnibus horis, aut qui sit undique per-

What *new* thing is there that *Lalus* laughs so with himself, now and then signing himself with the Cross; I will interrupt the Felicity of the Man. God save you much my good Friend *Lalus*. You seem to me very happy.

But I shall be more happy, if I impart to you this Joy.

See therefore you make me happy as soon as possible.

Do you know *Balbinus*?

That learn'd old Man, and of a commendable Life.

So it is as you say, but there is no one of Mankind, who is wise at all Hours, or who is in all Respects perfect. That

sectur.

señus. *Ille vir habet hoc navi inter multas egregias doctes. Jam olim insanit in Artem quam vocant Alcumisticam.*

Man has this Blemish amongst many excellent Qualities. He has been for some time mad upon the Art which they call Alcumistica.

A. *Haud tunarras nevum quidem, sed insignem morbum.*

You do not talk of a blemish truly but a considerable Distemper.

B. *Utcunque est, ille toties delusus ab hoc genere hominum tamen passus est sibi dari verba mirifice dudum.*

Howsoever it is, He so oftens deluded by this sort of Men, yet suffered himself to be imposed upon wonderfully sometime ago.

A. *Quo pacto?*

After what manner?

B. *Quidam sacerdos adiit illum, salutavit honorifice: mox sic exorsus est. Doctissime Balbine, mirabere fortassis, quod ignotus interpellem te sic, quem scio nunquam non occupatissimum sanctissimis Studiis. Balbinus annuit, qui est illi mos, nam est mire parcus verborum.*

A. A certain Priest went to him, saluted him respectfully: By and by thus he began. Most learned Balbinus, you will wonder perhaps that I a stranger to you should break in upon you thus, whom I know to be always very busy in the most sacred Studies. Balbinus nodded to him, which is his Custom, for he is wonderfully sparing of Words.

A. Nar-

A. Narras *argumentum* prudentiæ.

You tell me an *Argument* of his Prudence.

B. Verum *alter* prudentior *pergit* sic. *Tamen* ignoscas *mea* importunitati, si cognoris *causam*, cur *adierim* te. Dic, inquit *Balbinus*, sed *paucis* si *potes*. Dicam, inquit ille, quanto *compendio* *potero*: scis, *doctissime* vir, *fata* *mortalium* esse *varia*. Ego *nescio* in utro *numero* ponam *me*, *felicium* an *infelicium*. *Ftenim* si *contempler* *meum* *fatum* ex altera parte, *videor* mihi *pulbre* *felix*, si ex altera, *nihil* est *infelicius* *me*. *Balbino* *urgente*, ut *conferret* *rem* in *compendium*: *Fininiam*, inquit, *doctissime* *Balbine*. *Id* erit *facilius* *mibi* apud *virum*, cui hoc *totum* *negotium* est sic *notum*, ut *notius* *nulli*.

But *the* *other* being more prudent goes on thus. Yet you will pardon my Importunity, if you know *the* Cause, why I am come to you. Tell me, says *Balbinus*, but in a few Words, if you can. I will tell you, *saith* he, with as great Brevity as I can. You know *most* learned Sir, that the Fates of Men are various. I know not in which Number I must rank *myself*, of the Happy or the unhappy. For if I view my Fate on one Side, I seem to my self very happy, if on the other, nothing is more unhappy than me. *Balbinus* urging him, that he should bring his Matter into a short Compass: I will make an End, *quoth* he, *most* learned *Balbinus*. That will be more Easy for me with a Man, to whom this whole Business is so well known, that it is better known to no body.

A. De-

A. Depingis Rhetorem mihi, non Alcumistam.

You describe a Rhetorician to me, not an Alcumist.

B. Mox audies Alcumistam. *Hac felicitas inquit, contigit mihi a puero, ut discerem artem maxime expetendam omnium, illam Alcumisticam, inquam, medullam totius philosophiæ. Balbinus experrectus est nonnihil ad nomen Alcumistices, gestu tantum, cæterum jussit gemitu, ut pergeret. Tum ille inquit, O me miserum ! qui non inciderim in eam viam, quam oportuit. Cum Balbinus rogasset quasnam vias diceret. Scis, inquit, optimo (nam quid fugit te, Balbine, virum undiquaque doctissimum) esse duplicem viam hujus artis, alteram quæ dicitur longatio, alteram quæ dicitur curtatio. At contigit mihi quodam*

G

By and by you will hear of the Alcumist. *This Happiness, saith he, befel me from a Child, that I learnt an Art the most to be desir'd of all, that Alcumistick Art, I say, the Marrow of all Philosophy. Balbinus was awakened a little at the Name of the Alcumistick Art, in the Gesture only ; but he order'd him with a Groan, that he should go on. Then he says, O woe's me ! who did not light upon that Way, which I ought. When Balbinus asked him what Ways he meant. You know, quoth he, good Sr. (for what escapes you, Balbinus, a Man in all Respects the most learned) that there is a double Way of this Art, one of which is called Longationem, another which is called Curtation. But it happened to me by some ill Fate to fall upon Longation. Balbinus asking what the Difference of the Ways*
male

malo fato incidere in Longationem. Balbino Sciscitante, quodnam discrimen viarium esset, Impudentem me, inquit qui loqui & hæc apud te, cui Sciam omnia hæc esse sic nota, ut notiora nulli. Itaque accuri huc ad te supplex, ut misertus nostrum digneris impertire nobis illam felicissimam viam curtationis. Quo peritiores hujus artis, hoc minore negotio potes communicare nobis. Ita Jesus Christus locupletet te semper majoribus dotibus. Cum hic non faceret finem obediendi, Balbinus coactus est fateri, se prorsus ignorare, quid longatio aut curatio esset: Jubeat exponat ipse vim harum vocum Tum inquit ille. quamquam scio me loqui peritiori; tamen, quando jubes i. a, faciam:

was, Impudent that I am, quoth he, who speak these things before you, to whom I know all these Things are so well known that they are better known to no Body. Therefore I am come hither to you humbly begging, that pitying us you would vouchsafe to impart to us that most happy Way of Curtation. By how much the more skillful y u are in this Art, with so much the less Trouble can you communicate it to us. So may Jesus Christ enrich you always with greater Gifts. When he did not make an end of entreating, Balbinus was forced to confess, that he was wholly ignorant what Longation or Curtation was He bids him expound himself the Signification of these Words. Then saith he, tho' I know I speak to one more skillful yet, since you order so I will do it. They who have spent their whole Life in this Divine Art. change the Species of Things two Ways, one, which is the shorter, but
Qui

Qui contriverunt totam aetatem in hac divina arte, vertunt species verum duabus rationibus, altera quæ est brevior, sed habet pusculum periculi, altera quæ est longior, sed eadem tuior. Ego viderem mihi infelix qui hactenus sudarim in ea via, quæ non aridat meo animo: Neque potui nancisci quinquam, qui vellet indicare alteram cujus amore depereo Tandem Deus immisit in mentem, ut audirem te, virum non minus pium quam doctum. Doctrina præstat tibi, ut possis facile dare quod peto, pietas commovebit, ut velis opitulari fratri, cujus salus est tibi in manu. Ne faciam longum, cum ille veterator, amovisset suspicionem fuci a se hujusmodi sermonibus, ac fecisset fidem, alteram viam esse per-

has a pretty good deal of Danger, another which is longer but the same is safer, I seem to my self unhappy, who hitherto have sweat in that Way which does not please my Mind, neither could I get any one, that would shew me the other, with the Love of which I perish. At last God put it into my Mind, that I should come to you, a Man no less pious than learned: Your Learning enables you, that you can easily give what I ask, your Piety will move you, that you will help a Brother, whose Preservation you have in your Power. That I may not make it tedious, when that Cheat had removed all Suspicion of Roguery from himself with this kind of Talk, and had made him believe, that the other Way was very well known to him, for some time Balbinus's Mind itch'd. At length not commanding himself he says, Farewell to that Curtation, whose Name I have not so much as heard ever, so far am I

ſpectiſſimam ſibi, *jam pridem* Balbino *animus* pruriebat. Tandem non temperans ſibi inquit *vale*. at illa *curtatio*, cujus *nomen* ne audivi quidem *unquam*, tantum abeſt ut teneam, *dic mihi bona* ſide *tenefne* longationem *exacte*? Fhy! Inquit ille, *ad unguem*, ſed *longitudo* diſplicet. Cum Balbinus *rogaret* quantum *temporis* requireretur, *nimum*, inquit, *pene totus annus*, ſed *interim* eſt *tutiſſima*. Ne labora, inquit Balbinus, *etiampiſi* ſit *opus* biennio, *modo* ſi *las tue* arti. Ut conferam *rem* in pauca, *convenit* inter eos, ut *aggrederentur rem* clam in *adibus* Balbini, *hac lege*, ut *ille* ſuppeditaret *operam*, Balbinus *ſumptum*, ac *lucrum* divideretur *ex aquo et bono*, quanquam *modestus* impoſtor *deſerebat* ultro Bal-

from underſtanding it, *tell me in good Faith*, do you underſtand *Longation exactly*? Puſh! ſays he, to a *Tittle*, but *the Length* diſpleaſes me. When Balbinus had *asked* how much *Time* was required, *too much*, ſays he, *almost* a whole *Year*, but *in the mean time* it is *very ſafe*. Do not trouble your ſelf, ſays Balbinus, *tho'* there ſhould be *Occaſion* for two *Years*, *provided* you can *truſt to your Art*. That I may bring *the Matter* into few *Words*; it was *agreed* betwixt them, *that* they ſhould attempt *the Matter* privately in *the Houſe* of Balbinus, *upon this Condition*, that he ſhould give *his Labour*, Balbinus *the Charge*, and *the Gain* ſhould be divided *equally and fairly*, *tho'* *the modeſt Cheat* offered of his own accord to Balbinus the whole *Gain* that ſhould *accru*. They ſwore *on both Sides* to *Silence*; *which* they do *who* are initiated in *Myſteries*. Now *preſently* *Money* is *payed*, where-

bin)

bino totum *lucrum* quod *provenisset*. Juratum est *utrinque* de silentio, quod faciunt qui *initiantur in mysteriis*. Jam illico pecunia *numeratur*, unde *artifex* mercaretur *ollas*, *vitra*, *carbones*, reliquaque, quae pertinent *ad Instruendam officinam*. Ibi noster *Alcumista* decoquit eam pecuniam *suaviter* in *scorta*, *aleam* et *computationes*.

with the *Artist* should buy *Pots*, *Glasses*, *Fuel*, and other things, which are proper for furnishing the *Forge*. There our *Alcumist* spends that *Money* sweetly in *Whores*, *Dice* and *drinking*.

A. Hoc *nimirum* est *vertere* species *rerum*.

This indeed is to *change* the species of *things*.

B. Balbino *urgente*, ut *aggrederetur* rem: *An non tenes*, inquit, *illud*, qui *cepit bene habet dimidium facti*? Est *magnum* *præparare materiam* bene. Tandem *sornax* *cæpit* *adornari*. Hic *rursus erat opus novo auro*, *veluti illecebra auri venturi*: *siquidem* ut *Piscis*

Balbinus *urging him*, that he should set about the *Business*; do you not *understand*, says he, that; He that *hath begun well has done half his Work*? it is a great *Thing* to prepare your *Materials* well. At length the *Furnace* begun to be prepared. Here again there was need of *new Gold*, as it were a *wheedle to the Gold* that was to come. For as a *Fish* is not taken with-

non capitur absque
 esca, 1c aurum non
 provenit Alcumistis,
 nisi pars auri ad-
 misceatur. Interea
 Balbinus erat totus
 in suppurationibus.
 Nam subducebat, si
 uncia pareret quin-
 decim, quantum
 lucri esset reditu-
 rum ex his. Mille
 uncias; nam decre-
 verat infundere tan-
 tum. Cum Alcu-
 mista decoxisset hanc
 pecuniam quicquid,
 jamque, simul ef-
 fect multum operæ
 circa folles et carbo-
 nes, unum mensem
 atque alterum Bal-
 bino rogante ecquid
 res procederet; pri-
 mum obmutuit,
 tandem respondit
 urgenti, sicut præ-
 claræ res solent,
 quæ habent semper
 difficiles aditus.
 Causabatur erra-
 tum in emendis car-
 bonibus: Nam eme-
 rat quernos, cum
 esset opus abiegnis
 aut columnis. Ibi
 centum aurei peri-

out a Eait, so Gold comes
 not to the Alcumists, un-
 less a parcel of Gold is
 mixt. In the mean Time
 Balbinus was all upon
 Calculations. For he rec-
 k-ned, if an Ounce would
 produce fifteen, how much
 Profit would accrue from
 two thousand Ounces;
 for he had determined to
 lay out so much. When
 the Alcumist had spent
 this Money too, and now
 had pretended to abun-
 dant of Pains about the
 Bellows and Fewel, ore
 Month and another, Bal-
 binus asking it the Busi-
 ness advanc'd any thing;
 at first he was silent, at
 length he answered him,
 being urgent with him, as
 great Things use to do;
 which have always dif-
 ficult Beginnings. He
 pretended there was a
 Mistake made in buy-
 ing the Charcoal, for he
 had bought Oak, where,
 as he had Occasion for Fir
 or Hazel. There a hun-
 dred Crowns were gone.
 Nor did they return to
 the Game for that the
 more backwardly. New
 Money being given, Char-
 erant.

crant. Nec redierunt ad aleam eo segnius. Nova pecunia data, carbonēs mutantur. jamque res capta est majore studio quam antea: Quammodum in bello, milites. si quid accidit secus quam vellem, sarciant virtute: Cum officina ferbuisset jam aliquot menses. et aureus fetus expediretur, ac ne mica quidem auri esset in vasis (nam jam alcumilla decoxerat et omne illud) alia causatio inventa est, nimirum, vitra quibus usus fuerat, non fuisse temperata sicut oportuit. Etenim ut Mercurius non fit ex quovis ligno, ita aurum non conficitur quibilibet vitris. Quo plus erat impensum, hoc minus libebat desistere.

coal is changed; and now the Thing was begun with greater Eagerness than before: as in War, Soldiers, if any Thing happen otherwise, than they could wish, mend it by their Courage. When the Force had been beaten now some Months, and a Golden Product was expected, and not a Bit truly of Gold was in the Vessels (for now the Alchymist had spent also all that) another Pretence was found out, to wit, that the Glasses which he had used, had not been temper'd as they ought. For as a Mercury is not made out of any Wood, so Gold is not made with any Glasses. by how much the more was laid out, by so much the less had he a Mind to desist.

A. Sic Aleatores solent; quasi non

So Gamesters use to do; as tho' it were not fit

fit *multo* satius
perdere hoc quam
totum.

much better to lose that
than all.

B. Sic est, Alcu-
mista *dejerabat* nun-
quam impositum fu-
isse sibi *sic*: nunc *er-*
rore deprehenso cæ-
tera fore *tutiora*,
et *se* facturum hoc
dispendii *magno*
cum *fanore*. Vitris
mutatis officina in-
flaurata est tertio.
Alcumista ailmone-
bat rem successuram
felicius, si mitteret
aliquot *aureos* dono
virgini matri, *que*
colitur, ut scis, *Pa-*
raliis. nam *artem*
esse *sacram*, neque
rem *geri* prospere.
absque favore *unmi-*
num. Id *consilium*
vehementer *placuit*
Balbino *pio* homini,
ut qui *pratermit-*
teret nullum diem,
quin *perageret* di-
vinam rem. *Alcu-*
mista suscepit *reli-*
giosam *profection-*
em, nimirum in
proximum *oppidum*,
atque *ibi* decoxit *pe-*

So it is. The Alcumist
swore that he was never
imposed on so. Now the
Mistake being discover'd,
the rest would be safer,
and that he would make
up this Loss with great
Advantage. The Glasses
being changed, the Forge
was furnish'd a third
Time. The Alcumist put
him in Mind, that the
thing would succeed more
happily, if he sent some
Crowns as a present to
the Virgin Mother, who
is worshipped as you
know, at Paralia, for
the Art was sacred, nor
would the Thing be ma-
naged successfully with-
out the Favour of the
Saints. That Advice
mightily pleased Balbi-
nus a Pious Man, as who
omitted no Day but he
performed divine Service.
The Alcumist undertook,
the Religious Journey, to
wit, into the next Town,
and there he spent the
Money in Taverns. Being
return'd Home he tells
cuniam

uniam in ganeis. Reversus domum nunciat sibi esse summam spem, negotium successurum ex sententia, adeo divam visam annuere suis votis. Ubi sudatum esset jam multo tempore, ac de mica quidem auri nasceretur usquam, respondet Balbino exostulanti, nihil tale unquam accidisse sibi, in vita, exopto artem toties, nec posse conjectare satis quid esset causa. Quum divinatum esset diu tandem illud venit in Mentem Balbino, num pratermississet quo Die audire sacrum, aut dicere horarias preces, quas vocant. Nam nihil succedere bis omisissis. Ibi impostor inquit, me miserum! id admissum est per oblivionem semel atque iterum, et nuper surgens a prolixo convivio oblitus sum dicere salutationem Virgi-

*him that he had the greatest Hopes, that the Business would succeed to their Mind; so the Saint seem'd to agree to his Prayers. When he had sweat now a long Time, and not a Bit indeed of Gold was produced any where, he answered Balbinus exostulating, that no such Thing had ever happen'd to him in his Life, having tryed his Art so often; nor could he guess well what was the Reason. When they had guessed a long Time, at length that came into the Mind of Balbinus, whether he had omitted any Day to hear Mass, or to say the Horary Prayers, as they call them: For Nothing would succeed, these being omitted. There the Cheat says, Wo's me! that was done through Forgetfulness once and again: And lately rising from a long Feast, I forgot to say the Salutation of the Virgin. Then Balbinus says, no Wonder, if so great a Thing does not succeed. The Artist promises, for
nis.*

nis. Tum Balbinus inquit, non mirum, si tanta res non succedit. *Artifex* recipit, pro duobus sacris prætermis, auditurum duodecim, et pro unica salutatione repositurum decem. Cum pecunia defecisset prodigum *Alcumistam* subinde, nec causæ petendi suppeterent, tandem commentus est hanc technam; rediit domum admodum exanimatus: Ac lamentabili voce, perii, inquit, funditus, *Balbine*, perii, actum est de capite meo. *Balbinus* obstupuit, et auebat scire causam tanti mali. *Aulici* subodorati sunt, inquit, quod egimus, nec expecto aliud quam ut mox deducar in carcerem. Ad hanc vocem *Balbinus* expalluit serio. Nam scis apud nos esse capitale, si quis exerceat *Alcumisticam* absque permisso

two Masses omitted, that he would hear twelve, and for one Salutation would pay ten. When Money failed the Prodigal *Alcumist* now and then, and no references for asking occur'd, at length he invented this Trick: He return'd Home very much frightened; and with a lamentable Voice, I am undone, says he, utterly, *Balbinus*, I am undone, there is an End of my Life. *Balbinus* was amazed, and desired to know the Cause of so great a Calamity. The Conrriers have smelt out, says he, what we have done; nor do I expect any Thing else than that by and by I shall be carried to Prison. At this Saying *Balbinus* was Pale in good Earnest. For you know with us it is Capital, if any one exercises the *Alcumistick* Art without the Permission of the Prince. He goes on, I do not fear Death, saith he, I wish that may befall me: I fear something more cruel. He says, to him asking what it was. I shall be carried prin-

principis. Ille pergit, non metuo mortem, inquit, utinam illa contingat: metuo quiddam crudelium. Inquit roganti quid esset rapiar aliquo in turrim: illic cogar per omnem vitam laborare illis, quibus non libet. An est ulla mors, quæ non debeat esse potior quam talis vita? Ibi res ventilata, est consultatione. Balbinus, quoniam callebat artem Rhetoricam, pulsavit omnes status, si qua periculum posset vitari. Non potes inficiari crimen? inquit Nequaquam, ait ille. Res sparsa est inter regios satellites; et habent argumenta, quæ non possunt dilui. Nec poterat factum quidem defendi, ob manifestam legem. Cum multis adductis in medium, videretur nihil firmi prolixi, tandem Alcumista, qui erat

some whither into a Tower; there I shall be forced for all my Life to work for those for whom I have no Mind. Is there any Death which ought not to be more valuable than such a Life? There the Matter was examin'd in Consultation. Balbinus, because he understood the Art of Rhetorick, run over all his Topicks, if any Way the Danger could be avoided. Cannot you deny the crime? says he. By no Means, says he. The thing is spread amongst the King's Guards; and they have Proofs which cannot be confuted. Nor could the Fact indeed be defended, because of a plain Law. When after many Things produced betwixt them, there appeared nothing of good Security: At length the Alcumist, who had now need of present Money, says, We, Balbinus, act by slow Counsels; but the Thing requires a present Remedy. I suppose they will be here presently, that will hurry me into an evil Condition. Lastly, When nothing oc-
jam

jam opus presenti pecunia, inquit, nos, Balbine, agimus lentis consiliis a qui res poscit præsens remedium. Arbitror adfuturos jam, qui abripiant me in malam rem. Denique cum nihil occurreret Balbino, tandem Alcumista inquit, nec quidquam occurrit mihi, nec video quidquam superesse, nisi ut peccam fortiter; nisi forte hoc placet, quod unum superest, utile magis quam honestum, nisi quod necessitas est durum telum. Scis, inquit, hoc genus hominum esse avidum pecuniae; eoque posse corrumpi facilius ut silent: quamvis sit durum dare illis furciferis quod profundant, tamen ut res nunc sunt, video nihil melius. Idem visum est Balbino, ac numeravit triginta aureos, quibus redimeret silentium.

curr'd to Balbinus, at length the Alcumist says, nor does any thing occur to me, nor do I see any Thing left, unless that I die bravely, unless perhaps this please you, which alone is left, useful rather than honourable, but that Necessity is a hard Weapon. You know, quoth he, that this Sort of Men are greedy of Money; and therefore may be corrupted more easily to be silent. Altho' it be a hard Case to give to those Rascals to spend, yet as Matters now are, I see nothing better. The same Thing

A. Liberalitas
Balбини est mira.

The Liberality of Bal-
binus is wonderful.

B. Imo citius ex-
tudiffes dentem ab
eo quam nummum
in honesta re Sic
prospectum est Al-
cumista, cui nihil e-
rat periculi, nisi
quod non haberet
quod daret amice.

May you would sooner
have got a Tooth from
him than a Piece of Mo-
ney in an honest Matter.
Thus Provision was made
for the Alcumist, who
was in no Danger, but
that he had not to give to
his Miss.

A. Demiror nihil
esse nasci Balbino in
tantum.

I wonder Balbinus
should have no Sense to
such a Degree.

B. Heic tantum
caret naso, nasutis-
simus in cateris.
Rursum fornax in-
struitur nova pecu-
nia, sed precation-
cula premissa ad
virginem Matrem,
ut faveret ceptis.
Jam totus annus ex-
serat, dum illo cau-
sante nunc hoc nunc
illud, luditur opera,
et impensa perit.
Interim extitit qui-
dam ridiculus ca-
sus.

Here only he wants
Sense, being sensible e-
nough in other Things.
Again the Furnace is fit-
ted up with new Money
but with a Prayer put up
first to the Virgin Mother,
that she would favour
their Undertakings. Now
a whole Year was gone,
whilst he pretending now
this then that, his La-
bour is lost, and the Ex-
pence thrown away. In
the mean time there hap-
pened a certain comical
Adventure.

A. Quisnam ?

What ?

B. Alcumista ha-
bit furtivam con-
suetudinem cum ux-

The Alcumist had a
private Commerce with
the Wife of a certain
Hore

ore cujusdam aulici; maritus, concepta suspicione, capit observare hominem. Tandem cum nunciatum esset illi, sacrificum esse in cubiculo, rediit domum præter expectationem, pulsat ostium.

A. Quid facturum homini ?

B. Quid ? Nihil suave, aut occisurus erat, aut exsecturus. Ubi maritus instans minitaretur se effracturum ostium vi, ni uxor aperiret. Trepidatum est magnopere, et aliquod præsentaneum consilium circumspicitur. Nec erat aliud, quam quod res ipsa dabat. Abiecit tunnicam, ac dejecit sese per fenestram angustam, none sine periculo; nec sine vulnere, ac fugit. Sicis tales fabulas spargi illico, itaque permanavit et ad Balbinum; atque Artifex Divinarat id fore.

Courtier; the Husband having conceived a Suspicion began to watch the Fellow. At last when it was told him, that the Priest was in the Bedchamber, he return'd Home contrary to their Expectation, knocks at the Door.

What was he for doing with the Fellow ?

What ? Nothing Pleasant, either he would have killed him, or have guelled him. When the Husband being very earnest threatened that he would break the Door by Force, unless the Wife opened it. They trembled mightily, and some present Contrivance is considered of. Nor was there any other, than what the thing it self offered. He stript of his Wastcoat, and threw himself through a narrow Window, not without Danger, nor without a Wound, and fled. You know that such Stories are spread presently. Wherefore it came also to Balbinus, and the Artist had guessed that would be.

A. Heic

A. Heic itaque tenetur medius.

B. Imo elapsus est hinc feliciter quam e cubiculo. Audi technam hominis. Balbinus nihil exposulabat, sed nubilo vultu indicabat se non ignorare quod ferebatur vulgo. Ille noverat Balbinum esse pium virum, pene dixerim Superstitiosum in nonnullis; et qui sunt tales, facile condonant supplici in peccato quamvis magno. Itaque injicit mentionem de successu negotii data opera, queritans non succedere ut solet, aut vellet: Addebat se vehementer mirari quid esset causa. Ibi Balbinus commotus per occasionem, qui videbatur alioqui destinasse silentium; et erat qui commoveretur facile. Non est obscurum, inquit, quod obstat, peccata obstant, quominus succedat, quod

Here therefore he is held by the Middle.

Nay he slipp'd hence more luckily than out of the Bed-Chamber. Hear the Trick of the Fellow. Balbinus did not expostulate at all, but by his cloudy Countenance shewed that he was not ignorant of what was reported commonly. He knew Balbinus was a pious Man, I may almost say Superstitious in some Things; And they who are such, easily forgive one that begs Pardon in a Fault never so great. Wherefore he makes mention of the Success of the Business on purpose; complaining that it did not succeed as it used, or he wished: He added that he very much wondered what was the Reason. There Balbinus being moved upon the Occasion, who seemed otherwise to have intended Silence; and he was one who was moved easily. It is not obscure, quoth he, what hinders, Sins hinder it from succeeding, which it is fit should be

convenit tractari
pure a puris. Ad
hanc vocem *Artifex*
procubuit in genua,
subinde tundens
pectus, lachrymabili,
vultu ac voce inquit,
dixisti verissimum
Balbine; peccata,
inquam, obstant, sed
mea peccata, non
tua; Nam non pu-
debit me confiteri
meam turpitudinem
apud te, velut apud
sanctissimum sacer-
dotem. Infirmitas
carnis vicerat me.
Satanas pertraxerat
me in suos laqueos,
et O me miserum!
e sacrificio factus sum
Adulter. Tamen
hoc munus, quod
misimus *Virgini* Ma-
tri non periit om-
nino. Perieram certo
exitio, ni illa suc-
curisset. Jam ma-
ritus effrincebat fo-
res, fenestra erat
actior quam ut
possem elabi: in
tam presentaneo pe-
riculo, venit in men-
tem sanctissima vir-
ginis; procidi in ge-

handled purely by the
Pure. At this Saying the
Artist fell upon his Knees,
now and then smiting his
Breast, with a lamentable
Countenance and Voice
says, you have said very
true *Balbinus*, Sins, I say
hinder, but my Sins, not
yours: For I shall not be
ashamed to confess my
filthiness to you, as to a
most holy Priest. The
Weakness of the Flesh
had conquered me: *Satan*
had drawn me into his
Snare, and O wo's me!
of a Priest, I am become
a Cuckold-Maker. Yet this
Present which we sent
to the Virgin Mother was
not lost altogether. I had
perish'd by certain De-
struction, unless she had
succour'd me. Now the
Husband was breaking
the Door; the Window
was straiter than that I
could get out; in so immi-
nent a Danger, I be-
thought me of the most
holy Virgin: I fell upon
my Knees, I besought her,
if the Present was accept-
able, that she would help
me. Without Delay, I go a-
gain to the Window (for
nua,

nua, obtestatus sum,
si munus fuisset gra-
tum, ut opitularetur.
Nec mora,
repeto fenestram
(nam sic necessitas
urgebat) et reperi
amplam satis ad
Effugium.

A. Credidit Bal-
binus ista.

B. Credidit? Imo
ignovit etiam, et ad-
monuit religiose, ne
præberet se ingra-
tum beatissimæ vir-
gini. Rursus pecu-
nia numerata est
danti fidem se tracta-
turum sacram rem
pure posthac.

B. Quis finis tan-
dem.

A. Fabula est per
longa; sed ego ab-
solvam paucis. Cum
hussisset hominem diu
ejusmodi commentis,
et extorsisset non
mediocrem vim pec-
uniæ ab eo, tan-
dem veni qui nove-

so Necessity obliged me)
and I found it large
enough for an Escape.

Did Balbinus believe
those Things?

Believe? Nay he for-
gave him too, and advis-
ed him religiously, that
he should not shew him-
self ungrateful to the
most blessed Virgin.
Again Money was paid
him giving his Promise
that he would manage
this holy Affair purely for
the Future.

What was the upshot at
last?

The Story is very long;
but I will finish it in a
few Words. After he had
play'd upon the Man a
long Time with such In-
ventions, and had got no
small Quantity of Mo-
ney from him: at length
there came one who had

rat nebulonem a puero. Is facile divinans illum agere idem apud Balbinum, quod egerat nusquam non, aggreditur eum clam, exponit qualem, artificem foveret suæ domi; monet ut ablegat hominem quam primum, ni mallet ipsum fugere aliquando compilatis scriniis.

A. Quid Balbinus hic? *videlicet, curavit hominem conjiciendum in carcerem.*

B. In carcerem? Imo numeravit viaticum, *obsecrans per omnia sacra, ne effutiret quod accidisset: Et sapuit mea sententia quidem, qui maluerit hoc, quam esse fabula conviviorum, et fori, deinde venire in periculum confiscationis. Nam erat nihil periculi impostori, tenebat*

known the Knave from a Child. He easily guessing that he was doing the same Thing with Balbinus, which he had been doing every where else, goes to him privately, tells him what an Artist he maintained in his House: He advises him to dismiss the Man, as soon as may be, unless he had rather have him run away some time after he had robbed his Chests.

What did Balbinus here? To wit, he took care the Fellow was thrown into the Jail.

Into the Jail? nay, he paid him Money for his Journey, beseeching him by all was sacred, that he would not blab what had happened: And he was wise in my Opinion truly, who chose this rather than be the Story of Feasts, and the Market, and then come in Danger of Confiscation. For there was no Danger of the Cheat; he understood as much of the
tantum

tantum artis, quantum quivis asinus, et impostura in hoc genere est favorabilis. Quod si intentasset crimen furti, unctio reddebat eum tutum a suspendio: Neque quisquam alit lubens talem in carcere gratis.

Art as any Ass: And cheating in this kind is favoured. But if he had laid against him the Crime of Felony, his Unction rendred him secure from Hanging: nor would any one maintain willingly such a Fellow in the Jail for nothing.

A. Miseresceret me Balbini, nisi ipse gauderet deludi.

I should pity Balbinus, unless he loved to be deluded.

B. Nunc properandum est in aulam; alias referam multo stultora etiam his.

Now I must hasten to Court, some other Time I will tell you much more foolish Things, even than these.

A. Cum vacabit, et audiam lubens, et pensabo fabulam fabula.

When you shall be at Leisure, I both shall hear you gladly, and requite Story with Story.



HIPPOP.



HIPPOPLANUS.

A. **I**mmortalem Deum! *ὦς σε μνησεν ἡμεῖς* noster Phædrus, et subinde suspicit in cælum! *ἀδριανὲ* adriar, quid novæ rei accidit Phædre?

B. Quamobrem interrogas istus Aule.

A. Quoniam videris mihi factus Cato & Phædro; est tanta severitas in vultu.

B. Non mirum, amice: confessus sum modo mea peccata.

A. Phy! jam desino mirari, sed age dic bona fide, confessus es omnia?

B. Omnia quidem quæ veniebant in mentem, unico duntaxat excepto.

A. Cur reticuisti hoc unum?

B. Quia nondum potuit displicere mihi.

Immortal God! how grave looks our Phædrus, and now and then looks up to Heaven! I will accost him, What new thing has happened Phædrus?

Why do you ask that Aulus?

Because you seem to me to have become a Cato of a Phædrus; there is so much severity in your Countenance.

No wonder, Friend, I have confessed just now my Sins.

Puh! Now I give over wondering, but come tell me in good Faith, have you confessed all?

All indeed which came into my Mind, one only excepted.

Why did you conceal this one?

Because it could not yet displease me.

A. Op-

A. Oportet esse
suave peccatum.

B. Nescio an sit
peccatum, sed, si
vacat, audies.

A. Audiam equi-
dem lubens.

B. Scis quanta
impostura sit apud
nostros in his qui
vendunt aut locant
equos.

A. Scio plus quam
vellem, delusus non
semel ab iis.

B. Iter nuper in-
cidit mihi, cum pro-
luxum fatis, tum e-
tiam accelerandum ;
adeo quendam ex il-
lis, quem dixisses,
minime malum ejus
generis, et nonnihil
amicitiæ etiam in
tercedebat mihi cum
homine. Narro mihi
esse seriam rem, opus
esse præstrenuo equo ;
si unquam præbui-
set se bonum virum
mihi, nunc præsta-
ret. Ille pollicetur
se acturum mecum
sic, ut ageret cum
suo carissimo fratre.

It must be a sweet
Sin.

I know not whether it
be a Sin, but if you are
at Leisure, you shall
bear.

I will hear it indeed
willingly.

You know what Abun-
dance of Cheating there
is with our Country-
men among those who
sell or let out Horses.

I know more than I
would, having been
cheated not once only by
them.

A Journey lately hap-
pen'd to me, both long
enough, and also to be
hastened : I go to one of
them, whom you would
have said to be the least
bad of that Sort ; and
something of Friendship
too there was betwixt me
and the Man. I tell him
I have some weighty Bu-
siness, had need of a very
stout Horse, if ever he had
shewn himself a good
Man to me, that now he
would do it. He promises
me that he would deal
with me so, as he would
deal with his most dear
Brother.

A Op-

A. Fortassis *impositurus* et fratri.

B. Inducit in *stabilem*, jubet ut *eligam* ex omnibus *equis* quemcunque *vellem*. Tandem *uius* arridebat *plus* ceteris. Ille *probat meum* iudicium *dejerans* cum *equum* expetitum esse *frequenter* a multis : *se* maluisse *seruare* cum *singulari* amico, *quam* addicere *ignotis*. Conuentum est *de pretio*, pecunia *numeratur* *praesens*. *Conscendo*. *Equus*, *gestiebat* mira *alacritate* in egressu ; *dixisses* esse *feroculum*, nam erat *obesus*, et *pulchellus*. *Ubi* equitassum *jam* sesquioram, *sensi* plane *lassum*, nec posse *impelli* quidem *calcaribus*. Audieram *tales* alii *ab illis* ad *imposturam*, quos *iudicares* *insignes* e *specie*, *ceterum* *impatientissimos* *labo-*

Perhaps *he* would have *imposed* likewise upon *his* Brother.

He leads me into the *Stable*, bids me choose out of all the *Horses*, which so ever I would. At length *one* pleased me more than the rest. He approves of my Judgment, *swearing* that that *Horse* had been desired *frequently* by many. That *he* chose rather, to keep him for a particular Friend, than part with him to Strangers. We agreed about the *Price*, the Money is paid down presently. I mount. The Horse pranced with wonderful *Alacrity* in setting out: You would have said that he was *mettlesome*; for *he* was pretty fat and handsome. When I had rid now an Hour and a Half, I perceived him quite tired, and that he could not be got on truly with the *Spurs*. I had heard that *such* were kept by them for cheating, which you would judge *fine ones* by their Appearance, but very unable to bear *Labour*. I said *presently*
ria.

ris. Ego continuo
mecum, captus sum
Age referam par
pari, ubi rediero
domum.

A. Quid consilii
capiebas heio eques
absque equo ?

B. I | quod res
dabat. Deflexi in
proximum vicum;
illic deposui equum
apud quendam no-
tum mihi, et con-
duxi alterum; pro-
fectus sum quo desti-
naram, reversus sum,
reddo conductitium
equum; reperio me-
um sopbistam, ut
erat, obesum et
pulchre requietum;
vestus eo redeo ad
impostorem, rogo
ut alat aliquot dies
in suo stabulo, donec
repetiero. Percunc-
tatur quam commo-
do gesserit me. Ego
dejero per omnia sa-
cra, me nunquam
confcendisse tergum
felicioris equi in
vita, volasse potius

with my self. I am catch'd,
well I will return like for
like when I return Home.

What Course did you
take here a Horseman
without a Horse ?

That which the thing
offered. I turn'd of into
the next Town: There
I set up my Horse with
one that was known to
me, and hired another;
I went whither I had de-
sign'd, return'd, restore
my hired Horse; I find
my Cheat, as he was, fat
and finely rested; riding
upon him I return to
the Rogue: I beg of him
that he would keep him
some Days in his Stable,
till I call for him again.
He asks me how wall he
carried me. I swear by
all that's sacred, that I
never got upon the Back
of a better Horse in my
Life; that he flew rather
than pac'd, and was not
sensible of weariness in so
long a Journey, nor made
a Hair the leaner for his
quam

*quam ambulasse, nec
sensisse lassitudinem
tam longo itinere,
nec factum pilo ma-
criorem ob laborem.
Cum persnaserum
illi hac esse vera co-
gitabat tacitus se-
cum illum equum
esse alium, quam
hactenus suspicatus
esset. Itaque pri-
usquam abirem, ro-
gabat num mihi
equus esset venalis;
Primo negabam,
quod si iter incide-
ret denuo, non foret
facile nancisci simi-
lem, attamen nihil
esse tam carum mihi,
quod non esset ve-
nale pretio largo;
etiamsi quis cupe-
ret emptum meip-
sum, inquam.*

A. *Næ tu agebas
Cretnsem pulchre
cum Cretenfi.*

B. *Quid multis?
Non dimittit me,
donec indicarem. In-
dicavi non paulo
pluris quam eme-
ram. Digressus ab*

*Labour. When I had
perswaded him that these
things were true; he
thought silently with him-
self, that Horse was ano-
ther sort of one than hi-
therto he had suspected
him. Therefore before I
went away, he asked me
if my Horse was to be sold;
at first I said no, because
if a Journey should fall
out again, it would not
be easy to get the like; but
that nothing was so dear
to me, which was not to
be sold for a large Price;
altho' any one should de-
fire to buy my self, say I.*

*Truly you acted the
Crearian finely with the
Cretian.*

*What needs many
Words? He does not dis-
miss me till I set my
Price. I set him at not a
little more than I had
bought him for. Being
homine*

homine, mox sub-
orno qui ageret par-
tem hujus fabula
mihi pulchre instruc-
tum et edoctum. Is
ingressus domum, in-
clamat locatorem, ait
sibi opus esse insigni
equo, et egregie pa-
tientis laboris. Alter
ostendit multos, et
prædicat pessimum
quemque maxime:
non laudat illum
solum, quem vendi-
derat mihi quoniam
existimabat vere ta-
lem, qualem prædi-
caveram. At alter
illico rogat num et
ille esset venalis.
Locator primum ob-
tutescere, atque præ-
dicare alios ambiti-
ose. Cum iste, ex-
teris probatis utcu-
que, semper ageret
de illo uno, tandem
locator apud se, Ju-
dicium meum de illo
equo plane fefellit,
me. Siquidem hic
peregrinus statim
agnovit hunc inter
omnes. Cum ille
instaret, tandem in-
quit, hic est venalis,

gone from the Man, by
and by I suborn one,
who should act a Part
of this Play for me,
well instructed and
taught. He entering
the House, calls upon
the Jockey, he says that
he had need of a very
good Horse, and excellent-
ly capable of enduring
Labour. The other
shews him many; and
commends every the
worst Horse most. He
does not commend him
alone, which he had sold
to me, because he
thought him truly such,
as I had commended
him for. But the other
presently asks whether he
too was to be sold. The
Jockey at first was silent,
and commended others
mightily. When he, the
rest being approved of in
some Measure, always
treated about that alone.
At last the Jockey says
to himself, my Judge-
ment of that Horse plain-
ly deceived me: Since
this Stranger immediato-
ly knew him amongst
them all. When he ur-
ged him, at last says
I fed

sed fortasse deterre-
beris pretio Preti-
tium, inquit ille,
non est magnum, si
dignitas rei respon-
deat. Indica. Indi-
cavit aliquanto plu-
ris, quam indicaram
ipsi, captans et hoc
lucrum. Tandem,
convenit de pretio:
fatis magna arrha
datur, nempe rega-
lis aureus, ne qua
suspicio simulata
emptionis incideret.
Emptor jubet pabu-
lum dari equo. At
se rediturum mox,
et abducturum. Dat
etiam draohmam Sta-
bulario. Ego simul
aque cognovi pac-
tionem esse firmam
sic ut non posset re-
scindi, redeo rursus
ad locatorem arma-
tus ocreis et Calcari-
bus. Clamo anbe-
lus, ille adest, ro-
gat quid velim; mo-
us equus adornetur
illico, inquam, nam
proficiscendum est
e vestigio ob maxime
seriam rem. Atqui
modo, inquit, man-

he, he is to be sold, but
perhaps you will be
frighted with the Price.
The Price, says he, is
not great, if the Worth
of the Thing answer. Set
your Price, he set him at
something more than I
had set him at to him,
catching also at this
Gain. At length they
agreed about the Price:
a good large Earnest
Penny is given, to wit,
a Royal Crown, lest any
Suspicion of a Counter-
feit Purchase should hap-
p n. The Buyer orders
Hay to be given to the
Horse. He says that he
will return presently, and
take him away. He
gives also a Six-Pense to
the Hostler. I, as soon
as I knew the Bargain
was firm, so that it could
not be broken, return
again to the Jockey
dress'd in my Boots and
Spurs. I call out of
Breath, He comes, asks
me what I would have.
Let my Horse be got ready
presently, say I for I
must go immediately up-
on a very serious Affair
But just now, quoth he,
dabas

dabas ut alerem tuum equum aliquot dies; verum, inquam, sed negotium obiectum est præter expectationem, idque regium, quod patitur nullam dilationem. Hic ille, eliges ex omnibus, quem voles non potes habere tuum. Roga quamobrem? quoniam inquit venditus est. Ibi simulata magna perturbatione, inquam, superi prohibeant quod dicis. Hoc itinere obiecto, non venderem cum equum etiamsi quis numeret quadruplum. Incipio Rixam, clamo me perditum. Tandem et ille incaluit. Quid opus, inquit, iurgiis? indicasti equum, ego vendidi, si numero pretium, habes nihil quod agas mecum. Sunt leges in hac urbe: non potes compellere me ad exhibendum equum. Cum clamassem diu, aut

B 2

you ordered that I should keep your Horse some Days; true, say I, but Business is fallen in my Way besides my Expectations; and that the King's, which admits no Delay, Here he said you may choose out of all which you will; you cannot have your own. I ask, what for? because, says he, he is sold. There pretending a great Disturbance, I say, God forbid what you say. This Journey being fallen out, I would not sell that Horse, altho' any one would pay me four times the Worth. I begin a scolding, I cry out that I am undone. At length He too grew hot. What need, quoth he, of all this brawling? you set a Price on your Horse, I have sold him, if I pay you your Price, you have nothing that you can do with me. There are Laws in this City? you can not compel me to produce the Horse. After I had bawld a long time, either that he should produce the Horse or the exhiberet

exhiberet equum, aut emptorem; tandem iratus numerat pretium. Emeram quindecim aureis, aestimaram viginti sex ille aestimarat triginta duobus. Cogitabat apud se; præstat facere hoc lucri, quam reddere equum. Ab eo similis dolenti, ac vix placatus pecunia data. Ille rogat ut boni consulam, se pensaturum hæc incommodi in aliis rebus. Sic impositum, est impostori. Habet equum nullius pretii. Expectat ut, quidedit arrham veniat numeratum pecuniam; at nemo venit, nec unquam venturus est.

A. Interim nunquam exposulavit tecum?

B. Qua Fronte, aut quo jure faceret id? Convenit quidem semel atque iterum. Conquestus est

Buyer; at length being mad he pays me my Price. I had bought him for fifteen Crowns, I had valued him at twenty six, he had valued him at thirty two. He thought to himself, it is better to make this Advantage, than to return the Horse. I go away like one grieved, and scarce appeased with the Money given me. He begs that I would take it in good Part, that he would make amends for this inconvenience in other Things. So I cheated the Cheater. He has a Horse of no Value. He expects that he who gave the earnest Penny, should come to pay his Money; but no Body comes, nor ever will come.

In the mean Time did he never exposulate with you?

With what Forebear, or with what Right could he do it; He met me indeed once and again. He complain'd of the Honesty do

de fide emptoris. Verum ego expostulavi ultro cum homine, dicens illum dignum eo malo, qui ipoliavit me tali equo præpropera venditione. Hoc est Crimen tam bene collocatum, mea sententia, ut non possim inducere animum confiteri.

of the Buyer. But I expostulated of my own accord with the Man, saying that he was worthy of that Misfortune, who had robbed me of such a Horse by too hasty selling of him. This is a Crime so well placed, in my Opinion, that I cannot bring my Mind to confess it.

A. Ego poscerem statuam mihi, si designassem aliquid tale.

I should demand a Statue for my self, if I had contrived any such thing

B. Nescio an loquaris ex animo: tamen addis animum mihi, quo magis libeat facere fucum talibus.

I know not whether you speak from your Heart. Yet you give Encouragement to me, that I have the more Mind to put the Trick upon such Fellows.



96 CONVIVIUM FABULOSUM.



CONVIVIUM FABULOSUM,

Polymythus, Gelasius, Eutrapelus,
Asteus, Philythlus, Philogelos, Eu-
glottus, Lerochares, Adolescas.

Po. **U**T non de-
cet bene in-
stitutam civitatem
esse sine legibus ac
principe, ita nec o-
portet convivium.

Ge. Istiue vero
perplacet, ut unus
respondeam nomine
totius populi.

Po. Heus puer, ad-
fer huc talos, horum
suffragiis regnum
decernetur, cuicum-
que Jupiter faverit.
Euge! Jupiter favit
Eutrapelo. Sortes
non fuere caca. Ma-
gis Idoneus non po-
terat eligi, etiamsi
puncta collecta fuif-
sent viritum per sin-
gulas tribus. Vulgo
jactatur proverbium
non tam vanum,
quam parum latinum
novus rex, novus lex.

As it does not become a
well ordered State to be
without Laws and a
Prince, so neither does it
become a Feast to be.

That indeed pleases us
very well, that I alone
may answer in the Name
of the whole People.

So ho Boy, bring bi-
sher the Dice, by their
Votes the Kingdom shall
be disposed of to whom-
soever Jupiter shall fa-
vour. Well done! Jupi-
ter has favoured Eutra-
pelus. The Lots were
not blind. A more fit
Man could not have been
chosen, tho' the Votes
had been taken Man by
Man through every
Tribe. There is com-
monly tols'd about a Pro-
verb, not so silly as it is
bad Latin; a new King, a
new Law.

Eu. Quid

Eu. Quod sit felix
faustumque huic
convivio. Primum
edico, ne quis pro-
fero heic prater
ridiculas fabulas. Cui
deerit fabula, mul-
tator drachma. Ea
pecunia infumitor in
Vinum. Atque ex-
tempore conficta ha-
bentor in legitimis
fabulis, modo pro-
babile et decorum
servetur si nulli de-
erit fabula, duo pen-
dunt pretium vini,
quorum alter dixe-
rit lepidissimam, al-
ter frigidissimam fa-
bulam. Convivator
esto immunis a sum-
ptu vini: unus sup-
peditato sumptum
ciborum. Si quid
Controversia incide-
rit, Gelasius esto
arbitrator et iudex hu-
ius rei. Si vos sci-
veritis haec, rata fun-
to. Qui noluerit
parere legi, abito, ta-
men sic, ut sit jus
fasque redire post-
ridie ad compotati-
onem.

That which may be
lucky and fortunate for
this Feast. First, I pro-
claim that no body pro-
duce any thing here besides
comical Stories. He that
wants a Story let him
be fined Sixpence, Let
that Money be spent in
Wine. And let things
invented extempore be
reckon'd amongst lawful
Stories, provided Proba-
bility and Decency be
kept to: If none shall
want a Story, let those
two pay the Charge of
the Wine; whereof the
one shall tell the prettiest,
the other the dullest Sto-
ry. Let the Master of
the Feast be free from the
Charge of the Wine:
Let him alone bear the
Charge of the Victuals.
If any Dispute happen,
let Gelasius be the Deci-
der and Judge of that
Affair. If you confirm
these things, let them be
established. He that
will not obey the Law,
let him go, yet so that it
may be lawful and al-
lowable for him to re-
turn the Day after to the
Club.

Ge. Vo:

98 CONVIVIUM FABULOSUM.

Ge. Volumus *legem* latam a rege esse *ratam* nostris *suffragiis*, sed unde *circulus fabularum* proficiscetur?

Eut. Unde *nisi* a convivatore?

As. Jureconfulti *negant* esse *legem* quæ *non sit æqua*.

Eu. Assentior.

As. At tua *Lex* æquat *optimam fabulam* *pessimam*.

Eu Ubi *voluptas* quæritur, ibi *promeretur non minus laudis*, qui *dicit* pessime, quam qui *optime*, velut inter *cantores nemo voluptati est, nisi qui cecinerit aut insigniter bene, aut egregie male*. Nonne plures *ridet audito coccyge, quam lusciniâ*? *Hæc mediocritas non habet laudem*.

As. At cur *plectuntur qui auferunt laudem*?

We will *that the Law* made by our King be *confirm'd* by our *Votes*; but *whence* shall the *Circle of Stories* proceed?

From whence but from the Entertainer?

The Lawyers *deny it* to be a *Law* which is not just.

I Assent to it.

But your *Law* equals the *best Story* to the *worst*.

Where *Pleasure* is sought, *there* he deserves no less *Praise*, who *says* very badly, *then* he who *says very well*, as amongst *Singers no Man pleases, unless* he that *sings* either *notably well, or extraordinary ill*. Do not more laugh upon *bearing* the Cuckow, *than* the *Nightingale*? *Here Indifference has no Praise*.

But *why* are they *punished* who get *Praise*?

Eu. Ne

CONVIVIUM FABULOSUM. 99

En. Ne nimia felicitas provocet aliquam nemesis illis, si auferrent et laudem et immunitatem simul.

Lest excessive Happiness should provoke some Nemesis against them, if they should get both Praise and immunity together.

As. Per Bromium Minos ipse nunquam tulit aequiorem legem.

By Bromius Minos himself never made a more reasonable Law.

Philyth. Feres nullam legem de modo bibendi?

Will you make no Law concerning the Manner of Drinking?

Eut. Re dispecta, sequar exemplum Agelilai regis Lacedaemoniorum.

The Thing being considered, I will follow the Example of Agefilaius King of the Lacedaemonians.

Philyth. Quid is fecit?

What did he do?

Eu. Cum is quodam tempore delectatus esset symposiarchus, arbitrio talorum; Architriclino rogante quantum vini juberet apponi cuique, inquit, si largior copia vini parata est, dato cuique quantum poposcerit; si malignior, distribuite omnibus ex aequo.

When he on a certain time had been chosen Governour of a Feast at the Pleasure of the Dice. The Master of the House asking how much Wine he ordered to be serv'd up to every one, he says, if a larger Plenty of Wine be provided, give to every one as much as he calls for; if a more sparing divide to every one alike.

Philyth

Philyth. Quid sibi voluit ille Lacon cum diceret *hec*?

Eut. Agebat *hoc*, ut *convivium* neque esset *temulentum*, neque *rursum* querulum.

Philyth. Qui sic?

Eut. Quia *sunt* qui *gaudent* bibere *largius*, *sunt* qui *gaudent* *parcius*: *reperiuntur* et *Abstemi*, qualis *Romulus* dicitur *fuisse*. Itaque *si* *vinum* *datur* *nulli* *nisi* *poscenti*, *primum* *nemo* *compellitur* *ad* *bibendum*, *et* *tamen* *desiderant* *nihil*, *quibus* *largior* *potatio* *est* *grata*. Ita *fit* *ut* *nemo* *sit* *tristis* *in* *convivio*. *Rursum*, *si* *parcior* *copia* *vini* *distribuitur* *aquis* *portionibus* *in* *singulos*, *habent* *satis* *qui* *bibunt* *moderatius*. *neque* *potest* *quisquam* *obmurmurare* *in* *aqualitate*, *quando* *qui* *hausturus* *erat* *largius*, *componit* *se*

What meant that Lacedæmonian when he said these Things?

He meant this, that the Feast should neither be drunken, nor again querulous.

How so?

Because there are some who love to drink plentifully, there are who love to drink sparingly. There are likewise found Abstemious People, such as Romulus, is said to have been: Therefore if Wine is given to none but him that calls for it, first no body is forced to drink, and yet they want nothing, to whom plentiful drinking is agreeable. So it comes about that no body is sad in the Feast. Again, if a less quantity of Wine is distributed in equal Shares to each, they have enough that drink moderately, nor can any one murmur in equality, since he that would have drunk plentifully, composes himself to Temperance with a contented Mind. If this

ad

ad temperantiam a quo animo. Si hoc exemplum placet, utar, nam volumus hoc esse fabulosum, non vinosum convivium.

Phylith Quid igitur bibebat Romulus?

Eu. Idem quod canes bibunt.

Phylith An non istud indignum res?

Eu. Nihil Magis quam quod reges spirant aere communi cum canibus, nisi quod illud interest; rex non bibit eandem aquam, quam canis biboret, sed canis haurit aerem quem rex efflavit Et vicissim rex haurit aerem quem canis efflavit. Alexander ille magnus tulisset plus gloriae, si bibisset cum canibus. Nam nihil pejus regi, qui vigilat tot millibus hominum, quam vinolentia. Ceterum Romulum fuisse abstemium, apophthegma dictum ab illo

Example pleases you I will use it, for we would have this to be a fabulous, not a drunken Feast.

What then drunk Romulus?

The same that Dogs drink.

Is not that unworthy of a King.

No more than that Kings breathe in the Air common with Dogs, but that there is that Difference; The King does not drink the same Water which the Dog drunk, but the Dog draws in the Air, which the King breath'd out. And again the King draws in the Air, which the Dog breath'd out. Alexander the Great had got more Glory, if he had drunk with the Dogs. For nothing is worse for a King, who watches over so many thousand Men, than Drunkenness. But that Romulus was Abstemious, non

non infestiviter declarat. *Etenim cum quidam* videns illum abstinere a vino dixisset, *vinum* futurum vile, si omnes biberent *quemadmodum* ille; Imo, inquit, tum *arbitror* fore ca, *rissimum*, si omnes biberent *vinum* *quemadmodum* ego, nam *bibo* quantum lubet.

Ge. Utinam *nos*ter Joannes Botzomus *Canonicus Constantiensis* adesset *heic*. Nam *et* is est non minus *abstemius* quam *dicitur* aliqui *comis* et *festivus* conviva.

Po. Age, si *Po*restis, non *dicam*, *forbere* et *flare* simul, quod *Plautus* ait esse difficile; sed *edere* et *audire*, quod est *perfacile*, auspica-
bor *munus* *fabulandi* *bonis* *avibus*. Si *fabula* erit *parum* *lepida*, scitote *Batavam* esse. *Optior* *nomen* *Macci* *audium* aliquot *vestrum*,

an *Apophthegm* *spoke* by him not *unwittily* declares. For when one seeing him abstain from *Wine* had said, *that Wine* would be *Cheap*, if all should drink as he. Nay, *says* he, then I think it would be very dear, if all should drink *Wine* as I do, for I drink as much as I have a *Mind*.

I wish our John Botzem Canon of *Constance* was here. For he too is no less *abstemious* than he is said to be; otherwise a *Courteous* and *Pleasant* Companion.

Come, if you can, I will not say, *sup* and *blow* at the same time, which *Plautus* says is difficult, but eat and hear, which is very easy, I will begin the *Business* of telling *Stories* with good *Luck*. If the *Story* be not a pretty one, know it is a *Dutch* one. I suppose the *Name* of *Maccus* has been heard by some of you.

Ge. Non

CONVIVIUM FABULOSUM. 103

Ge. Non est ita
diu quod periit.

It is not so long since
he died.

Po. Cum is venisset in civitatem quæ dicitur Leydis, ac novus hospes vellet innotescere quopiam joco (nam is erat homini mos) ingressus est officinam calcearii, salutatur: Ille cupiens extrudere suas merces rogatur nunquid vellet. Macco conjiciente oculos in ocreas pensiles ibi; rogatur num vellet ocreas. Macco annuens, querit aptas tibiis illius, protulit inventas alacriter, et, ut solent, inducit illi. Ubi Maccus jam esset eleganter ocreatus, quam belle, inquit, par calceorum duplicatis soleis congrueret his ocreis. Rogatus an vellet et calceos annuit. Reperti sunt et additi pedibus. Maccus laudabat calceos Calcearius gaudens tacite succinebat illi laudanti, sperans

When he was come into a City which is called Leydis, and being a new Guest had a Mind to become known by some Jest (for that was the Man's Way) he entered the Shop of a Shoemaker: salutes him: He desiring to put off his Ware, asks if he would have any thing. Maccus casting his Eyes upon Leather Stockings that hung there: The Shoe-Maker asks him if he would have Leather Stockings. Maccus agreeing to it, he seeks some fits for his Legs, he produced them when found cheerfully, and, as they use to do, draws them on for him. When Maccus now was handsomely fitted with Leather Stockings, how well, quoth he, would a Pair of Shoes with double Soles agree with these Leather Stockings. Being asked whether he would have Shoes too, he agrees to it. They were found,

K equius

æquius *pretium*,
posteaquam *merx*
placere*t emptori* tan-
topere. Et jam non-
nulla familiaritas e-
rat contracta. Hic
Maccus inquit, dic
mihi bona fide, nun-
quamne usu venit
tibi, ut quem armaf-
ses sicce*re*is et calceis
ad cursum, quemad-
modum nunc ar-
mast*i* me, abierit
non numerato pre-
tio? Nunquam, ait
ille. Atqui si forte,
inquit veniat usu,
quid tu faceres tam?
Consequer*er*, inquit
Calcearius. Tum
Maccus inquit, dicis
ista serio an joco?
Plane loquor serio,
inquit alter et face-
rem serio. Experiar,
ait Maccus; an præ-
curro pro calceis, tu
sequere cursu si-
mulq; cum dicto con-
jecit se in pedes.
Calcearius consecut-
us est e*st* vestigio,
quantum poterat,
clamitans, tenere fu-
rem. Cum cives pro-
filiissent ex ædibus

and put upon his Feet.
Maccus commended the
Stockings, commended the
Shoes. The Shoemaker
rejoycing silently, agreed
with him commending
them, hoping for a better
Price, seeing the Ware
pleased the Buyer so
much. And now some
Familiarity was contrac-
ted. Here Maccus says,
tell me in good Faith, did
it never happen to you,
that one whom you had
furnished thus with Lea-
ther Stockings and Shoes
for a Race, as now you
have furnished me, went
off without paying the
Price? Never, says he. But
if by chance, says he, it
should happen, what would
you do then? I would
follow him, says the Shoe-
maker. Then Maccus
says, do you say that in
Earnest or in Jest? Truly
I speak in Earnest, says
the other, and would do
it in Earnest. I will
try says Maccus, lo I run
before for the Shoes, do
you follow running;
and together with this
saying, he threw himself
upon his Feet. The Sho-
undi-

undique ad hanc vocem, Maccus cohibuit illos hoc commento, ne quis injiceret manum. Inquit videns ac placido vultu, ne quis removeretur nostrum cursum: certamen est de cupacerevisia. Itaque jam omnes prebebant se spectatores certaminis: Nam suspicabantur calcearium fingere cum clamorem dolo, ut hac occasione anteverteret. Tandem calcearius victus cursu rediit domum sudans et anhelus, Maccus tulit Erabum.

G. Iste Maccus quidem effugit Calcearium, at non effugit furem.

Po. Quamobrem?

Ge. Quia ferebat furem secum.

maker follow'd him forthwith, as fast as he could, bawling, stop the Thief, stop the Thief. When the Citizens ran out of their Houses on all Sides at this cry, Maccus hindred them by this Contrivance, that no body should lay Hands on him. He says, smiling and with a pleasant Countenance, let no body stop our running, the Race is for a Tankard of Ale. Wherefore now all became Spectators of the Race; for they suspected that the Shoemaker pretended that Cry out of Roguery: that by that means he might get before him. At last the Shoemaker being beat in the Race, return'd home, sweating and out of Breath. Maccus got the Prize.

That Maccus indeed escaped the Shoemaker, but he did not escape the Thief.

What for?

Because he carried the Thief with him?

K 2

Po. Forte

Po. Forte pecunia non erat ad manum quam postea resolvit.

Perhaps Money was not at Hand which afterwards he payed.

Ge. Verum erat actio Furti.

But there was an Action of Theft.

Po. Ea quidem intentata est post, sed jam Maccus innotuerat aliquot magistratibus.

That indeed was brought afterwards, but now Maccus was become acquainted with some Magistrates.

Ge. Quid attulit Maccus?

What did Maccus plead?

Ge. Quid attulit, rogas, in causa tam vincibili? Actor magis periclitatus est quam reus.

What did he plead, do you ask, in a Cause so easy to be carried? The Prosecutor was more in Danger than the Person indicted.

Ge. Qui sic?

How so?

Po. Quia gravabat illum actio Calumnix, et intendebat Rhemiam legem, quæ dicit, ut qui intenderit crimen quod non possit probare, ferat poenam quam reus laturus erat si fuisset convictus. Negabat se contrectasse alic-

Because he loaded him with an Action of Slander, and urged the Rhemian Law, which orders that he who brings a Charge which he cannot prove, shall suffer the Punishment, which the Person indicted should have suffered, if he had been Convict. He denied that he meddled with
nam

nam rem invito domino, sed deferente ultro, nec ullam mentionem pretii intercessisse, se provocasse calcearium ad certamen cursus: Illum accepisse conditionem, nec habere quod queratur, cum esset superatus cursu.

Ge Hæc Actio non multum abest ab umbra asini. Quid tandem?

Po. Ubi visum est satis, quidam e iudicibus vocavit Maccum ad cenam, et numeravit calceario pretium. Quidam simile accidit Daventriae me puero. Erat illud tempus, quo piscatores regnant, lanii frigent. Quidam astabat ad fenestram fructuariæ, vehementer obesa femina, oculis intentis in ea quæ proposita erant venum. Illa invitabat hominem ex

the others Ware against the Will of the Owner, but on his giving it of his own Accord. and that no mention of Price had past betwixt them, that he had challenged the Shoemaker to the running of a Race, that he had accepted the Proposal, and had nothing that he could complain of, seeing he was beat in the Race.

This Action is not much short of the Shadow of the Ass. What came of it at last?

When they had laugh'd sufficiently, one of the Judges invited Maccus to supper, and paid the Shoe-maker his Price. Something like this happen'd, at Daventry, when I was a Boy. It was that Time when the Fishermen reign, the Butchers starve: A certain Fellow stood at the Window of a Fruit Seller, a very fat Woman, with his Eyes intent upon those Things which were exposed to Sail. She invited the Man according to Custom, if he

more, si quid vellet. Et cum videret intentum ficis, vis ficos? Ait, sunt perquam elegantes. Cum ille annuisset, rogat quot libras vellet. Vis, inquit, quinque libras? Annuenti effudit tantum ficorum in gremium. Dum illa reponit Lances, ille subducit se non cursu sed placide. Ubi prodisset acceptura pecuniam, vidit emptorem abire: Insequitur majore voce quam cursu Ille dissimulans pergit quocuperat ire: Tandem multis concurrentibus ad vocem faminae, restitit. Ibi causa agitur in corona populi: Risus oboritur: Emptor negabat se emissee, sed accepisse quod fuisset delatum ultro; si vellet experiri coram iudicibus, se compariturum.

would have any Thing. And when she saw him intent upon the Figs, will you have any Figs? says she, they are very fine ones. When he agreed to it, she asks him, how many Pounds he would have. Will you have, says she, five Pounds? On his agreeing to it, she poured so many Figs into his Bosom. Whilst she lays by the Scales, he withdraws, not running but easily. When she came out to receive her Money, she saw her Chapman was going off: She follows with a greater Noise than Pace: He taking no Notice goes on whither he had begun to go. At last many People coming together, at the Clamour of the Woman, he stood. There the Cause is tryed in a Ring of the People. A Laughter is set up; The Chapman denied that he bought them, but that he receiv'd what had been given on her own accord, if she would try it before the Justices, he would appear.

Ge. Age

Ge. Age *narrabo* fabulam non admodum *diffimilem* tuæ, nec fortasse *inferiorem*, nisi quod hæc non habeat auctorem *perinde celebrem* a que est *Mæcus*. Pythagoras *dividebat* totum *Mercatum* in tria *hominum genera* quorum *alii* prodisset, ut *vendarent*, *alii* ut *emerent*: *Aiebat* hoc *utrumque* genus *esse* *solicitum* ac *proinde* *non felix*. *Alics* non *venire* in forum *ob aliud*, quam ut *spectent*, *quid* *proferatur* *illic*, aut *quid* *agatur*. *Hos* *solos* *esse* *felices*, *quod* *vacui* *curis*, *fruerentur* *gratuita* *voluptate*. *Atque* *ad* *hunc* *modum* *dicebat* *Philosophum* *versari* *in* *hoc* *mundo*, *quemadmodum* *illi* *versarentur* *in* *mercato*. *Verum* *in* *nostris* *Emporiis* *quartum* *genus* *hominum* *solet* *obambulare*, *qui* *nec* *emunt* *nec* *vendunt*, *nec* *contemplantur*

Well I will tell a Story not much unlike yours, nor perhaps inferior, but that this has not an Author so famous as Mæcus is. Pythagoras divided the whole Market into three Kinds of Men, whereof some go that they may sell, others to buy, he said that both these kinds were concern'd, and therefore not happy, that others did not come into the Market for any thing else than that they may see what is produced there, or what is done: That these alone were happy, because being free from Cares, they enjoy'd a gratuitous Pleasure. And after this Manner he said a Philosopher was in this World, as they were in the Market. But in our Markets a fourth Kind of Men use to walk about, who neither buy nor sell, nor look about them idly, but watch carefully if they can sharp any thing. And some are found wonderfully dextrous in this Kind, you would say that they were born under the Favour otiose,

otiose, *sed* observant sollicite si possint involare quid. Atque quidam repertiuntur mire dextri in hoc genere, dicis natos Mercurio favente, Convivator dedit fabulam cum coronide, ego dabo cum proxmio. Nunc accipite quod nuper accidit Antwerpix. Quidam sacrificus receperat illic medicrem summam Pecunia, sed Argentea Quidam impostor animadverterat id. Adit sacrificum, qui gestabat crumenam turgidam nummis in Zona; salutat civiliter, narrat sibi datum negotium a suis, ut mercaretur novum sacrum pallium paracho sui vicei, quæ est summa vestis sacerdoti peragenti divinam rem. Rogat ut commodaret sibi tantillum operæ, ut iret secum ad eos, qui vendunt ejusmodi pallia; quosumeret majus aut

of Mercury. The Master of the Feast has given a Story with a Conclusion, I will give you one with a Preface. Now hear what lately happened at Antwerp. A certain Priest had received there a moderate Sum of Money but in Silver. A certain Cheat had observed it. He went to the Priest, who carried the Purse stuffed with Money in his Belt; he salutes him civilly; he tells him that he was employed by his Neighbours to buy a new Surplice for the Parson of their Town, which is the upper Garment of the Priest performing divine Service. He asks him that he would lend him a little of his Help, that he would go with him to those who sell such Gowns; that he might take it bigger or less by the Measure of his Body, for his Stature seem'd to him to agree mightily with the bigness of the Parson. And as this seem'd a slight Service, the Priest easily promi-

minimo

CONVIVIUM FABULOSUM. III

minus ex modo illius corporis, nam ipse staturam videri sibi congruere vehementer cum magnitudine parochi. Cum hoc videretur leve officium, Sacrificus facile pollicitus est. Adeunt ades cuiusdam. Pallium prolatum est. Sacrificus induit. Venditor affirmat mire congruere. Cum impostor contemplatus esset Sacrificum nunc a fronte, nunc a tergo, causatus est brevius a fronte quam esset par. Ibi venditor, ne contractus non procederet, negat id esse vitium pallii, sed turgidam crumenam efficere, ut brevis offenderet ea parte. Quid multa? Sacrificus deponit crumenam. Contemplantur denuo. Ibi impostor, Sacrifico averso, arripit crumenam, ac conjicit se in pedes. Sacerdos insequitur

fed. They go to the House of a certain Man. The Garment was produced. The Priest puts it on, the Seller affirms that it agreed wonderfully. When the Cheat had viewed the Priest one while before, another behind, he pretended that it was shorter before than was fit. There the Seller, lest the Bargain should not go forward, denies that to be the Fault of the Garment, but that the full Purse was the Occasion, that the shortness offended on that side. What needs many Words? The Priest lays down the Purse. They view him again. There the Cheat, the Priest being turn'd from him, whips up the Purse, and throws himself upon his Feet. The Priest follows him running as he was with the Surplice on, and the Seller the Priest. The Parson cries out stop the Thief. The Seller cries out stop the Parson. The Cheat cries out stop the mad Priest. And it was believed, when they cursu

curfu ut erat palliatus, et Venditor Sacrificum. Sacrificus clamat tenete furem, venditor clamat tenete Sacrificum, Impostor clamat cohibete furentem Sacrificum; et creditum est, cum viderent eum currere sic ornatum in publico; itaque dum alter est in mora alteri, Impostor effugit.

Ear. Dignus qui pereat non simplici suspendio.

Ge. Nisi jam pendet.

Eu. Utinam non solus, sed una cum illo, qui favent talibus portentis in perniciem reipublicae.

Ge. Non favent gratis. Est Catena, quae demissa in terras pertingit ad Jovem.

saw him run so dress'd in the Streets; Wherefore whilst one is a Hindrance to the other, the Cheat got away.

Worthy to perish not by a single Hanging.

Unless he be hanged already

I wish not he alone, but together with him they who favour such Monsters to the Ruin of the Common-wealth.

They do not favour them for nothing. There is a Chain, which being let down upon the Earth reaches to Jupiter.

Eu Re

CONVIVIUM FABULOSUM. 113

Eu. Redeundum
ad fabulas.

We must return to our
Stories.

As. Ordo redit ad
te, si fas est cogere
regem in ordinem.

The turn is come to
you, if it be lawful to
force a King to Order.

Eu. Non cogar,
imo veniam volens
in ordinem, alioqui
esset tyrannus, non
rex, si recusem leges
quas præscribo aliis.

I will not be forc'd,
nay I will come willingly
into Order, otherwise I
should be a Tyrant, not
a King, if I should re-
fuse the Laws which I
prescribe to others.

As. Veruntamen
aiunt Principem
esse supra leges.

Nevertheless they say
a Prince is above the
Laws.

Eu. Istuc non est
omnino falso dic-
tum. si accipias prin-
cipem illum sum-
mum, quem tum vo-
cabant Casarem. De-
inde si sic accipias
superiorem legibus,
quod alii coacti ser-
vant utcunque, il-
lum præstare multo
cumulatius suapte
sponte. Nam quod
animus est corpori,
hoc est bonus prin-
ceps reipublicæ. Sed
quid opus erat ad-
der bonus, quum

That is not altogether
falsely said. if you
mean by the Prince that
great one, which then
they call'd Casar. And
then if you so under-
stand superiour to the
Laws, that others being
forc'd keep them in some
Measure, that he ob-
serves them much more
fully of his own accord.
For what the Soul is to
the Body, that is a good
Prince to the Common-
wealth. But what need
was there to add good,
since a bad Prince is not
malus

malus princeps non est Princeps; quem admodum impurus spiritus qui invasit corpus hominis, non est animus. Sed ad fabulam, et arbitror convenire, ut rex adferam fabulam regiam. Ludovicus rex Galliarum undecimus ejus nominis, cum rebus turbatis domi peregrina etur apud Burgundiones, occasione venationis nactus est familia itatem cum quodam Conone rustico homine sed simplicis ac sinceri animi. Nam Monarchæ delectantur hominibus hoc genus. Rex diverterat frequenter ad hujus ades ex venata; et ut nonnunquam magni principes delectantur Plebeiis rebus, vescebatur rapis apud eum cum magna volupate. Mox ubi Ludovicus restitutus, jam potiretur rerum apud Gallos,

a Prince; as an impure Spirit, that has seized the Body of a Man is not the Soul. But to the Story; and I think it is fit, that I being a King, should bring a Story of a King. Lewis the King of France, the Eleventh of that Name, when Affairs being in disorder at Home, he sojourn'd among the Burgundians, on occasion of Hunting, got Acquaintance with one Conon, a Country-Fellow, but of an honest and sincere Mind; for Monarchs are delighted with Men of this Sort. The King turn'd frequently to his House after Hunting; and as sometimes great Princes are pleased with common Things, he eat Turnips with him with great Pleasure, Soon after when Lewis being restored now enjoyed the Kingdom amongst the French; the Wife advised Conon, that he should put the King in Mind of his old Entertainment, and should carry him some fine Turnips as a Present. Conon de-
ferit

uxor submonuit Cononem, ut commo-
nesaceret regem ve-
teris Hospitii, et ad-
ferret illi aliquot
insignes rapas dono.
Conon tergiversatus
est se lufurum ope-
ram. *Principes e-
nim non meminisse
talium officiorum.*
Sed uxor vicit: Co-
non deligit aliquot
insignes rapas, ac-
cingitur itineri Ve-
rum ipse captus ille-
cebra cibi, paula-
tim devoravit omnes,
una duntaxat insig-
niter magna excepta
Ubi Conon prorep-
fisset in aulam, qua
rex erat iturus, sta-
tim agnicus est a
Rege, et accersitus.
Ille detulit munus
cum magna alacri-
tate, rex accepit cum
majori alacritate,
mandans cuidam e
proximis, ut repone-
retur diligenter in-
ter ea qua haberet
carissima. Jubet
Cononem prandere
secum; a prandio e-
git gratias Cononi,

clined it, saying, that he
should loose his Labour,
for *Princes* did not re-
member such Services.
But the Wife prevailed.
Conon chooses out some
fine Turnips, prepares for
his Journey. But he be-
ing tempted with the Al-
lurement of the Food, by
little and little devour-
ed them all, one only a
very great one excepted.
When Conon had crept
into the Hall, where the
King was to pass; he
was presently known by
the King and sent for.
He offered his Present
with great Chearfulness;
the King received it with
greater Chearfulness, or-
dering one of those next
him, that it should be
laid up diligently amongst
those Things which he
counted most dear. He
orders Conon to din- with
him; after Dinner he gave
Thanks to Conon; and
ordered a thousand
Crowns to be paid for his
Turnip to him desiring
to return to his own
Country. When the
Fame of this Thing, as
it happens, had gone

L et

et iussit mille coronatos numerari pro rapa illi cupienti repetere summum. Cum fama huius rei, ut fit, pervagata esset per omne regis famulitium, quidam ex aulicis dedit regi non inelegantem equum dono. Rex intelligens illum provocatam benignitate quam præsiterat Cononi, captare pradam, accepit munus vultu maiorem in modum acri et convocatis primoribus, cepit consultare quo munere pensaret tam bellum tamque pretiosum equum. Interim qui donarat equum, concepit optimas spes animo, cogitans sic, si sic pensavit rapam donatam a Rustico, quanto munificentius pensaturus esset talem equum oblatum ab aulico. Cum alius responderet aliud, regi consultanti veluti de magna re, et captator lactatus

through all the King's, Servants, one of the Courtiers gave the King no unbandsome Horse as a Present. The King understanding that he being encouraged by the Kindness which he had shewn to Conon, catch'd at a Prize, receiv'd the Present with a Countenance more than ordinavily chearful; and having called together his Nobles, he began to consult with what Present he should make a return for so fine and so valuable a Horse. In the meantime he who had given the Horse, conceived rich Hopes in his Mind, thinking thus, if he made such a Return for a Turpin presented by a Country Fellow, how much more generously will he make a Return for such a Horse given him by a Courtier. When one answered one thing, another another, to the King, consulting at about a grand Affair, and this catching Fellow had been fed a long time with vain
effect

esset diu vana spe, tandem rex inquit, venit mihi in Mentem quod donem illi, et quopiam ex proceribus acce. fito, dixit in aurem, ut adferret id quod reperiret in cubiculo (simulque designat locum) obvolutum diligenter serico. Rapa adfertur. Rex donat eam sua manu audico, ut erat obvoluta, addens, equum videri sibi bene pensatam cimelio quod constitisset sibi mille coronatis. Aulicus digressus, dum tollit linteum, reperit pro thesauro non carbones, ut aiunt, sed rapam jam subaridam. Ita ille captator captus risui fuit omnibus.

A. Jam si permittis, rex, ut Plebeius loquar regalia, referam quod ex tua fabula venit in men-

Hopes, at last the King says, it comes into my Mind what I should give him, and one of the Nobles being called to him, he whispered in his Ear, that he should bring that which he should find in his Bed Chamber (and at the same time he describes the Place) wrapped up diligently in Silk. The Turnip is brought. The King gives it with his own Hand to the Courtier, as it was wrapped up, adding, that the Horse seemed to him well paid for with a precious thing which had cost him a thousand Crowns. The Courtier going away, whilst he takes off the Cloth, finds for a Treasure, not Coals, as they say, but a Turnip now dry. Thus that catching Fellow being catched was a laughing Stock to every body.

Now if you permit me, O King, that I being a Commoner should speak of things belonging Kings; I will relate what upon

tem de eodem Ludovico. Nam ut anfa trahit anfam, ita fabula fabulam. Cum quidam famulus vidisset pediculum repentem in regia veste, flexis genibus, et manu sublata, significat se velle prestare nescio quid officii. Ludovico prabente se, sustulit pediculum, et abiecit clam. Rege rogante quid esset. puduit fateri. Cum rex instaret, falsus est fuisse pediculum. Est laetum omen, inquit, declarat enim me esse hominem, quod hoc genus vermiculorum infestet hominem peculiari-ter, praesertim in adolescentia, iussitque quadraginta coronatos numerari pro officio. Post aliquam multos dies, alter quidam, qui viderat tam humile officium cessasse feliciter illi, nec animadvertens plurimum, interesse facias

your Story comes into my Mind of the same Lewis. For as a Link of a Chain draws a Link, so does a Story a Story. When a certain Servant had seen a Louse creeping upon the King's Coat, on his bended Knees, and with his Hand held up. he signifies that he would perform some Office or other. Lewis offering himself, he took of the Louse, and threw it away privately. The King asking what it was, he was ashamed to confess. When the King urged him, he confessed that it was a Louse. It is a joyful Omen, quoth he, for it declares that I am a Man, because this kind of Vermin does infest Man peculiarly, especially in his Youth, and he ordered forty Crowns to be paid him for his Service. After a good many Days, some other, who had observ'd that so mean a Service had fallen out luckily for him, and not minding that there is a great deal of Difference whe-

quid

quid ex animo an
arte, aggressus est
regem simili gestu,
et rursus illo pra-
bente se, simulabat
se tollere quiddam e
regia velte, quod
mov abjiceret. Cum
Rex urgeret tergi-
versantem, ut dice-
ret quid esset, pudore
mire simulato, tan-
dem respondit esse
pulicem. Rex in-
tellecto furo, quid,
inquit, an tu facies
me canem? Jussit
hominem tolli ac
quadraginta plagas
infrigi pro quadra-
ginta coronatis cap-
tatis.

Philyth. Non est
tutum, ut audio,
ludere cum regibus
facetiis, quemadmo-
dum enim leones pra-
bent se nonnunquam
placide fricanti, i-
dem, ubi lubitum
est, sunt Leones, et
collusor jacet, iti-
dem Reges favent.
Sed adferam fabulam

ther you do a thing from
the Heart or by Art, ac-
costed the King with the
like Gesture, and again
he offering himself, he
pretended that he took
something from the King's
Coat, which presently
he threw away. When
the King urged him de-
clining it, to tell what it
was, shame being won-
derfully counterfeited, at
length he answered that
it was a Flea. The
King having understood
the Roguery, What,
quoth he, will you make
me a Dog? He ordered
the Fellow to be taken
away, and forty Stripes
to be given him for
the forty Crowns he
caught at.

It is not safe, as I
hear, to play with Kings
in Wagery; for as Ly-
ons offer themselves
sometimes quietly to one
that rubs them, the
same, when they please,
are Lyons, and their
Play-fellow lies dead. In
like manner Kings fa-
vour. But I will bring
a Story not unlike your

non dissimilem tuæ fabulæ, ne recedamus interim a Ludovico, cui erat pro delectamento fallere hiantes Corvos. Acceperat dono alicunde decem millia coronatorum. Quoties autem nova pecunia obtigit principibus, omnes officarii venantur, et captant aliquam partem prædæ. Id non lugiebat Ludovicum. Cum igitur ea pecunia exprompta esset in Mensa, quo magis invitaret spem omnium, sic locutus est circumstantibus. Quid, an non videor vobis opulentus Rex? Ubi collocabimus tantam vim pecuniæ? est donatitia, convenit donari vicissim. Ubi nunc sunt amici, quibus debeo profusis officiis in me? Adfint nunc priusquam hic Thesaurus effluat: Ad hanc vocem permulti accurrere, nemo non sperabat aliquid sibi. Cum

Story, that we may not depart in the mean Time from Lewis, to whom it was a Diversion to deceive gaping Crows. He had received as a present from somebody ten thousand Crowns. But as often as new Money has come in to Princes, all the Officers hunt for it, and endeavour to catch some Part of the Prize. That did not scape Lewis. When therefore that Money had been drawn out upon the Table, that he might raise the more the Hope of all, thus he spoke to them standing about him. What, do not I seem to you a rich King? Where shall we dispose of so great a Quantity of Money? it is given, it is fit it be given again. Where now are my Friends, to whom I am indebted for their Services to me? Let them come now, before this Treasure be gone: Upon this saying a great many came in, every body hoped for something to himself. When the King saw one gaping
Rea

Rex vidisset aliquem inbiantem maxime, et jam devorantem pecuniam oculis, conversus ad eum, inquit, amice, quid tu narras? Ille commemorabat, se aluisse Regios Falcones diu, summa fide, nec sine gravibus impendiis, Alius adferebat aliud; quisque exaggerabat suum Officium Verbis, quantum poterat. Rex audiebat omnes benigne, et comprobabat Orationem singulorum. Hac consultatio dilata est in longum tempus, quo torqueret omnes diutius spe metuque. Primus Cancellarius astabat inter eos: nam jusserat et hunc acciri. Is prudentior ceteris, non prædicabat sua Officia, sed agebat spectatorem fabula. Tandem Rex conversus ad hunc inquit, quid narrat meus Cancellarius? Ille solus petit nil, nec prædicat sua Officia. Ego,

at it very much, and now devouring the Money with his Eyes, being turn'd to him, he says, Friend, what do you say? He said, that he had maintained the King's Hawks a long time with great Faithfulness, and not without great Charges. Another alledged another thing, every Man magnified his Office by Words as much as he could. The King heard all kindly, and approved of the Speech of every one. This Consultation was continued for a long Time, that he might torment them all the longer with Hope and fear. The first Chancellor stood amongst them; for he had ordered him also to be called. He more prudent than the rest, did not extol his Services, but acted the Spectator of the Play. At last the King being turned to him says, what, says my Chancellor? He alone asks for nothing, nor does he extol his Services. I says the Chancellor, have receiv'd more from the Royal

inquit Cancellarius, accepi plus a regia benignitate, quam promeruerim; nec sum magis sollicitus de ulla re, quam ut respondere Regie munificentia in me, tantum abest ut valim flagitare plura. Tum rex inquit, Unus igitur omnium non ego pecunia? Tria benignitas, inquit alter; jam praestitit ne egerem. Ibi Rex versus ad alios inquit, ne ego sum magnificentissimus omnium regum, qui habeam tam opulentum Cancellarium. Hic spes accensa est magis omnibus, futurum ut pecunia distribueretur ceteris, quandoquidem ille ambiebat nihil. Ubi Rex lussisset ad hunc modum satis diu, coegit Cancellarium, ut auferret totam eam summam demum. Moxque versus ad ceteros jam mactos, vobis erit expectanda, inquit, alia Occasio.

Bounty, than I have deserved, nor am I more concern'd about any thing, than that I may answer the royal Bounty towards me, so far am I from desiring to ask more. Then the King says, do you alone therefore of all not want Money? Your Bounty, says the other, has already secured me from wanting. There the King being turn'd to the others says, truly I am the most magnificent of all Kings, who have so rich a Chancellor. Here Hope was kindled more in all, that it would come to pass, that the Money would be distributed to the rest, seeing he desired nothing. When the King had played in this manner long enough, he forced the Chancellor to take all that Sum Home. And by and by being turn'd to the rest, now sad, you must wait, says he, another Occasion.

Phil. For-

Phil. Fortasse videbitur frigidius, quod sum narraturus: proinde deprecor suspicionem mali doli fucive; ne videar ambisse immunitatem de industria. Quidam adiit eundem Ludovicum petens ut juberet munus, quod forte vacabat in eo pago, in quo habitabat, transferri in ipsum. Rex, audita petitione, respondit expedire, officies nihil. Petitor etiam *mix* ad gratias Regi discessit. Rex colligens ex ipsa fronte, effectum non minime sinistri ingenii suspicansque illum non intellexisse quod respondisset, jubet eum vocari. Redit Tum Rex inquit, intellexeras quid responderim tibi? Intellexi. Quid igitur dixi, me effecturum nihil. Cur igitur agebas gratias? Quoniam, inquit, est quod agam domi;

Perhaps it will appear flat which I am going to tell; wherefore I bar the Suspicion of evil Deceit, or Roguery, that I may not seem to have sought Immunity on purpose. A certain Man went to the same Louis, desiring that he would order an Office, which by chance was vacant in that District, in which he lived, to be conferred upon him. The King, having heard his Petition, answered readily, you will do nothing. The Petitioner likewise presently having given Thanks to the King departing from his very look, that he was a Man by no Means of dull Parts, and suspecting that he did not understand what he had answered him, orders him to be called back. He returns. Then the King says, did you understand what I answered you? I did understand. What then did I say? That I should effect nothing. Why therefore did you give Thanks? Because, says he, I have pro-

proinde persecuturus eram *ancipitem* spem *heic*, meo magno incommodo : *Nunc* interpretor *beneficium*, negasse *beneficium* cito, *meque* lucratum *quicquid* eram perditurus, *si* lactatus fuisset *vana spe*. Ex eo responso *Rex* conjectans *minimo* *segnem* hominem, *ubi* percunctatus esset *pauca*, habebis, *inquit*, quod *petis*, quo *agas* mihi *gratias* bis : *Simulque* versus *ad Officiarios*, expediantur *diplomata* *huic*, *inquit*, *sine mora*, ne *hæreat* *heic* diu *suo damno*.

Eu. Non deest quod *referam* de *Ludovico*, *sed* malo de *nostro* *Maximiliano*. Qui, ut *nequaquam* solitus est *defodere pecuniam*, ita erat *clementissimus* in eos qui *deceperant*, modo *commendarentur* titulo *Nobilitatis*. Cum vellet *opitulari*

something to do at Home, and therefore I should have pursued *doubtful* Hopes *here* to my great Loss : now I construe it as a *Kindness* to deny the *Kindness* quickly, and that I have gained *whatsoever* I should have lost if I had been sed by *vain* Hopes. By that answer the *King* guessing him to be *no dull* Man. when he asked him *a few things*, you shall have, *quoth he*, what you desire ; that you may give me *Thanks* twice : and at the same Time, turning to the *Officers*, let the *Patents* be made ready for him, saith he, without *Delay*, that he may not stay *here* long to his Loss.

I want not *something* to relate of *Lewis*, but I had rather tell of our *Maximilian*. Who as he used not to bury his *Money*, so he was very merciful to those who had spent their *Estates*, so they were recommended by a Title of *Nobility*. Being desirous to help a certain young *Man* of

cui-

cuidam juveni ex hoc genere hominum mandavit illi legationem, ut peteret centum millia florenorum a quadam civitate nescio quotitulo. *Titulus autem erat talis, ut si quid impetratum esset dexteritate legati, Posset duci pro lucro. Legatus extorsit quinquaginta millia, reddidit Caesar latus insperata prada dimisit hominem, inquirens nihil præterea. Interea quaesitores et rationales olfecerant plus acceptum fuisse quam exhibitum. Interpellant Casarem, ut accerferet hominem. Accitus est, venit illico. Tum Maximilianus inquit, audio te accepisse quinquaginta Millia. Fassus est. Exhibuisti non nisi triginta, fassus est et hoc. Reddenda est ratio, inquit; promisit se facturum, et discessit. Rursum*

this sort of Men, he committed to him a Deputation, that he should demand a hundred thousand Florens from a certain City upon I know not what Title. *But the Title was such, that if any thing was obtained by the Dexterity of the Deputy, it might be reckoned as clear Gain. The Deputy got fifty thousand he return'd Caesar thirty. Caesar being glad of this unexpected Booty, dismissed the Man, inquiring nothing further. In the mean time the Treasurers and Auditors had smelt out that more was received than given in: They speak to Caesar, that he would send for the Man: He was sent for, comes presently. Then Maximilian says, I hear that you received fifty thousand. He confessed it. You gave in but thirty. He confessed that too. You must give an Account, says he: he promised he would do it, and departed. Again when nothing was done, the Officers speak-*
cum

cum nihil esset actum, officariis interpellantibus, revocatus est. Tum Caesar inquit, nuper jussus es reddere rationem. Memini inquit ille, et sum in hoc. Caesar trīginta. Caesar suspicans rationem nondum esse satis subductam illi, passus est illum abire sic. Cum sic eluderet, officarii instabant vehementer, clamitantes non esse terendum, ut ille illuderet Caesari tam palam. Persuaserunt, ut accersitus juberetur exhibere rationem inibi, ipsis presentibus. Caesar annuit. Accitus venit illico, nihil tergiversatus. Tum Caesar inquit, nomine pollicitus es rationem? Pollicitus. respondit ille. Opus est jam, inquit, nec est locus tergiversandi amplius. Ibi juvenis inquit sat dextre. Non detrecto rationem, invictissime Caesar; ve-

ing to Caesar, he was recalled. Then Caesar says, lately you were ordered to give an Account. I remember, says he, and I am about it, Caesar suspecting that his Account was not yet sufficiently drawn up by him, he suffered him to go away so. When he thus evaded the Officers press'd the Matter mightily, crying out that it was not to be born with, that he should play upon Caesar so openly. They perswaded him that being sent for he should be ordered to give in his Account there, whilst they were by. Caesar agrees. Being sent for he comes quickly not at all declining it. Then Caesar says, did not you promise an Account? I did, replied he. It must be just now, says he, nor is there Room for declining it any longer. There the young Man says dexterously enough, I do not refuse an Account most invincible Caesar; but I am not very much skill'd in such Accounts, as whomever gave any in those
rum

CONVIVIUM FABULOSUM

rum non sum admodum peritus *bujusmodi* rationum, ut qui nunquam reddiderim: *Isti* qui *assident* sunt *peritissimi* talium rationum si videro vel semel quem admodum illi tractent *bujusmodi* rationes, ego imitabor facile. Rogo jubeas illos vel edere exemplum, videbunt me docilem, *Cæsar* sensit dictum hominis, quod hi non intelligebant, in quos dicebatur; ac subridens inquit, narras verum, et postulas æquum Ita dimisit juvenem: subindicabat enim illos solere reddere rationem *Cæsari*, quemadmodum ipse reddiderat; nimirum, ut bona pars pecunie remaneret pones ipsos.

Le. Nunc est tempus, ut fabula descendat ab equis ad asinos, ut aiunt, a regibus ad *Antonium* sacrificum *Lovani-*
M

who sit by are very difficult in such Arguments, I see but can not manage such Arguments. I shall imitate them as they will. I desire you will command them to set me an Example. They shall see me imitate *Cæsar* perceived the saying of the Man, which they did not understand against whom it was said, and smiling says, you are true, and demand what is reasonable So he dissuaded the young Fellow. For he intimated that they used to give Account to *Cæsar*, as he had given his, to wit, that a good part of the Money should remain with them.

Now it is Time, that the Story should descend from Horses to Ases, as they say, from Kings to *Antony* the Priest of *Lovain*, who was in *France*.

cum nihil esset actum, officariis interpellantibus, revocatus est. Tum Caesar inquit, nuper jussus es reddere rationem. Memini inquit ille, et sum in bec. Cafari triginta. Caesar suspicans rationem nondum esse satis subductam illi, passus est illum abire sic. Cum sic eluderet, officarii instabant vehementer, clamitantes non esse terendum, ut ille illuderet Cafari tam palam. Persuaserunt, ut accersitus juberetur exhibere rationem inibi, ipsis presentibus. Caesar annuit. Accitus venit illico, nihil tergiversatus. Tum Caesar inquit, nomine pollicitus es rationem? Pollicitus. respondit ille. Opus est jam, inquit, nec est locus tergiversandi amplius. Ibi juvenis inquit sat dextre. Non detrecto rationem, invictissime Caesar; ve-

ing to Caesar, he was recalled. Then Caesar says, lately you were ordered to give an Account. I remember, says he, and I am about it, Caesar suspecting that his Account was not yet sufficiently drawn up by him, he suffered him to go away so. When he thus evaded the Officers press'd the Matter mightily, crying out that it was not to be born with, that he should play upon Caesar so openly. They perswaded him that being sent for he should be ordered to give in his Account there, whilst they were by. Caesar agrees. Being sent for he comes quickly not at all declining it. Then Caesar says, did not you promise an Account? I did, replied he. It must be just now, says he, nor is there Room for declining it any longer. There the young Man says dexterously enough, I do not refuse an Account most invincible Caesar; but I am not very much skill'd in such Accounts, as who ever gave any in those
rum

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Le. Nunc est tempus, ut fabula descendat ab equis ad asinos, ut aiunt, a regibus ad Antonium sacrificum Lovanien-
M

who sit by are very skilful in such Accounts, if I see but once how they manage such Accounts, I shall imitate them easily. I desire you would command them but to set me an Example. They shall see me teachable. Caesar perceived the saying of the Man, which they did not understand, against whom it was said; and smiling says, you say true, and demand what is reasonable. So he dismissed the young Fellow. For he intimated that they used to give Account to Caesar, as he had given his, to wit, that a good part of the Money should remain with them.

Now it is Time, that the Story should descend from Horses to Asses, as they say, from Kings to Antony the Priest of Lovain, who was in Favour
ensem

ensem; qui fuit in deliciis Phillippo *cognomento* bono. *Feruntur* multa *hujus viri*, vel *jucunde dicta*, vel *j cose facta*, sed *pleraque* sordidiora. *Nam* solebat *condire* plerisque *suos lusus quodam* unguento, *quod* non sonat *admodum* eleganter, sed olet *pejus*. Deligam *unum* ex *nundioribus*. *Invitavit* unum *atque* alterum *bellum* homunculum *obvies* forte *in via*. Cum *rediisset* domum, *repperit* culinam *frigidam*. Nec erat *nummus* in *loculis*, quod *nequaquam* erat *infolens* illi. Heic erat *opus celeri* consilio. *Subduxit* se *tacitus*, et *ingressus* culinam *faneratoris*, quicum *illi* erat *familiaritas*, quod *ageret frequenter* cum *illo*. *Famula* digressa; *subduxit* unam ex *ancis* ollis, *una* cum *carnibus* jam *coctis*, ac *deferebat*

with Philip by Sirname the Good. *There are reported* many Things of *this Man*, either *pleasantly* said, or *jocosely* done, but *most* of *them* nasty. For he used to *season* most of his Mirth with a *certain* Ointment, which does not sound *very* neatly, but *smells worse*. I will choose one of the cleaner. He had invited one *and* another *pretty* Fellow that met him by chance in the Street. When he was returned Home, he finds the Kitchen cold. Nor was there any Money in his Pocket, which was not unusual with him. Here was need of *speedy* Contrivance. He withdrew himself *silently*, and *entring* the Kitchen of an Usurer with whom he had a familiar Acquaintance, because he dealt frequently with him. The Maid being gone aside; he took of one of the Brazen Pots, together with the Flesh now boiled, and carried it covered under his Coat Home; gives it to the Cook-Maid; orders the

dat

dat coque, jubet
carnes et jus protinus
effundi in aliam
fictilem ollam; si-
mulque ollam fane-
ratoris defricari do-
nec niteret. Eo facto
mittit puerum ad-
faneratorem, qui de-
posito pignore, su-
mat mutuo, duas
drachmas a fane-
ratore, sed accipiat
chirographum, quod
testaretur talem ol-
lam missam ad ipsum.
Fanerator non ag-
noscens ollam, utpo-
te defricatam ac ni-
tentem, recipit pig-
nus, dat Chirogra-
phon et numerat
pecuniam; ea pecu-
nia puer emit vi-
num. Ita prospectum
est convivio.
Tandem cum prandi-
um appareretur fa-
neratori, olla deside-
rata est. Hic jurgi-
um adversus coquam.
Cum ea gravaretur,
affirmavit constan-
ter neminem fuisse
eo die in culina præ-
tor Antonium. Vi-
debatur improbum

Flesh and Broth imme-
diately to be poued out
into another earthen Pot
and at the same time the
Pot of the Usurer to be
rubbed till it was bright;
That being done, he sends
a Boy to the Usurer, who
leaving it in Pawn should
borrow two Drabms of
the Usurer, but should
take a Note, that should
testifie that such a Pot
was sent to him. The U-
surer not knowing the
Pot, as being rubbed and
bright, takes the Pawn,
gives the Note and pays
the Money. With that
Money the Boy buys
Wine. Thus Provision
was made for a Feast. At
last when Dinner was a
preparing for the Usurer,
the Pot was missing. Upon
this there was a Brawl
with the Cook Maid. When
she was grievously char-
ged, she affirmed, con-
stantly that no Body had
been that Day in the
Kitchen besides Antony.
It seemed wicked to sus-
pect this of a Priest. At
length they went to him;
search'd whether the Pot
was with him, but none

susplicari hoc de sacrificio. Tandem itum est ad illum: Exploratum an olla esset apud illum, at nulla reperta est. Quid multis? Olla ha gitata est ab illo serio, quod solus ingressus esset culinam quo tempore desiderata est. Ille fassus est sumpsisse mutuo quandam ollam, sed quam remisisset illi unde sumpserat. Cum illi pernegarent id, et contentio incaluisset. Antonius, aliquot testibus adhibitis, inquit, videte quam periculosum est agere cum hominibus horum temporum sine schiographo; actio furti propemodum intenderetur mihi, ni haberem manum feneratoris, et protulit syngrapham. Dolus intellectus est: Fabula dissipata est per totam regionem cum magno risu, ollam oppignoratam ipsi cuius erat. Homines favent hujus-

was found. What needs many Words? The Pot was demanded of him in earnest, because he alone had entred the Kitchen, at what time it was Missing. He confessed that he borrowed a certain Pot, but which he had sent back to him, of whom he had it. When they deny'd it, and the Contention grew warm, Antony some Witnesses being taken to him, says, see how dangerous it is to deal with Men of these Times without a Note: An Action of Theft would be almost laid against me, unless I had the Hand of the Usurer; and he produced the Note. The Roguery was understood; the Story was spread through the whole Country with a great deal of Laughter, that the Pot was pawn'd to him whose it was. Men favour such Tricks the more willingly, if they are practised upon odious Persons, especially those who are wont to impose upon others.

modi

modi *dolis* libentius,
si commissi sint in o-
diosas personas, *præ-*
sertim eos qui solent
imponere aliis.

Ad. *Næ* tu aperu-
 isti nobis mare *fabu-*
larum, nominato
Antonio: *Sed* *rese-*
ram duntaxat *unam*,
 eamque *brevem*,
 quam *audi*vi nuper-
 rime. *Aliquot* belli
homunculi ut dicunt
 agitabant *convivium*
 simul, quibus nihil
 in *vita* prius quam
 ridere. *Inter* *hoc*
 erat *Antonius*, atque
 item alter, et ipse
 celebris in *hoc* gene-
 re laudis, et velut a-
 mulus *Antonii*. Por-
 ro quemadmodum
 inter *Philosophos*,
 signando conveniunt
quæviuncula solent
 proponi de rebus na-
 turæ, ita *heic* statim
questio nata est, *quæ*
nam pars *hominis*
 esset *honestissima*.
 Alius *divinabat* o-
 culos, alius cor, a-
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Truly you have open-
 ed to us a Sea of Stories,
 by naming Anthony: but
 I will relate only one, and
 that a short one, which I
 heard very lately. Some
 pretty little Fellows, as
 they call them kept a Feast
 together, with whom no-
 thing in Life is better
 than Laughing. Amongst
 these was Anthony, and
 likewise another, he also
 famous in this sort of
 Praise, and as it were a
 Rival of Anthony. More-
 over as amongst Philoso-
 phers, if at any time they
 meet, little Questions
 use to be proposed about
 the Things of Nature, so
 here immediately a Que-
 stion arose, what Part of
 Man was the most honour-
 able. One guessed the
 Eyes, another the Heart,
 another the Brain, ano-
 ther likewise another
 Thing, and every one gave
 a Reason of his Guess.
 Anthony being ordered to

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discourse

tionem suæ divinationis. *Antonius* iussus dicere sententiam dixit os videri sibi *bonestissimam* partem omnium, et addidit nescio quam causam. Tum ille alter ne quid ipsi conveniret cum *Antonio*, respondit, *etiam* partem qua sedemus videri sibi *bonestissimam*. Cum id videretur absurdum omnibus, attulit hanc causam, quod is diceretur vulgo *honoratissimus* qui *primus* confideret, hoc honoris competere parti quam dixisset. Applausum est huic sententiae, et risum est affatim. Homo placuit sibi de hoc dicto, et *Antonius* visus est victus in eo certamine. *Antonius* dissimulavit, qui non detulerat primam laudem *bonestatis* ori ob aliud, nisi quod sciret illum velut *emulum* suæ gloriæ nominaturum diversam

declare his Opinion, said that the Mouth seemed to him the most honourable Part of all, and he added, I know not what Reason. Then that other, that he might not in any Thing agree with *Anthony*, answered that that Part on which we sit, seemed to him the most honourable. When that appeared absurd to all, he gave this Reason, that he was reckoned commonly the most honourable, who first sat down, that this Honour belong'd to the Part which he had named. They applauded this Opinion and laughed heartily. The Man was pleased with himself for this saying, and *Anthony* seemed conquered in that Dispute. *Anthony* took no Notice, who had not given the chief Praise of Honour to the Mouth for any thing else, but that he knew that he, as the Rival of his Glory, would name the quite contrary Part. After some Days, when both of them, were invited again to the same Feast,

par-

partem. Post aliquot dies, cum uterque vocatus esset rursus ad idem convivium, Antonius ingressus offendit æmulum confabulantem cum aliquot aliis, dum cana adornatur, et aversus emisit clarum ventris crepitum ante faciem alterius. Ille indignatus inquit, abi scurra, ubinam didicisti istos mores? Tum Antonius inquit, etiam indignaris? Si salutassem te ore, resalutasses, nunc saluto te, parte corporis, vel te iudice, honestissima omnium, et vocor scurra. Sic Antonius recuperavit gloriam amissam prius. Diximus omnes, superest, ut iudex pronuntiet.

Ge. Faciam id sed non priusquam quisque ebiberit suum Cyathum. En auspico, sed lupo in Fabula.

Antony entering finds his Rival talking with some others, whilst Supper is a getting ready, and turning his Back of him, he let fly a rousing F — t before the face of the other. He being mad says, get you gone you rude Droll, where did you learn those Manners? Then Antony says, what are you angry? If I had saluted you with my Mouth, you would have saluted me again, now I salute you with a Part of the Body, even you being judge, the most honourable of all, and I am called a rude Droll. Thus Antony recovered the Glory lost before. We have all said, it remains that the Judge pronounce Sentence.

I will do it, but not before every Man drinks of his Glass. Lo I begin, but the Wolf in the Fable.

Po. Levinus Panagathus *adfert* haud lævum Omen.

Le. Quid *actum* est inter tam lepidos congerrones.

Po. Quid *aliud*? certatum est *fabulis*, donec *lupus* intervenires.

Le. Huc *igitur* adsum, ut perficiam *fabulam*: volo vos omnes prandere prandium Theologicum *apud me* cras.

Ge. Promittis *Scythicum* convivium.

Le. Nisi *fatebimini* hoc *fuisse* jucundius vobis *fabuloso* convivio, non *recuso* dare pœnas in *cæna*. Nihil jucundius, *quam* cum *muga* tractantur *serio*.

Levinus Panagathus *brings* no unlucky Omen.

What *has been* a doing amongst such pretty Companions.

What *else*? We have been contending in *Stories*, till you as the *Wolf* came in.

Hither *therefore* I am come, *that* I may finish the *Farce*: I desire you *all* to take a Theological Dinner *with me* to Morrow,

You promise us a *Scythian* Feast.

Unless you *confess* that this *was* more pleasant to you than the *Fabulous* Feast, I *do not* refuse to suffer Punishment at *Supper*. Nothing is more pleasant *than* when *Trifles* are handled *seriously*.





CHARON,

Charon, Genius, Alastor.

Ch. *QUID ita properas gestiens Alastor?*

Why do you hasten so rejoicing *Alastor*?

Al. *O Charon, opportuno tu quidem. Properabam ad te.*

O Charon, you come in good time indeed. I was hastening to you.

Ch. *Quid novæ rei?*

What News?

Al. *Fero nuntium futurum latissimum tibi Proserpinæq;*

I bring News that will be very joyful to you and Proserpine.

Ch. *Effer igitur quod fers, et exonerate.*

Declare then what you bring, and unloaden your self.

Al. *Furiæ gesserunt suum negotium, non minus gnaviter quam feliciter, infecerunt*

The Furies have done their Business no less diligently than happily, they have infected all the

cerunt omnes partes orbis tartareis malis, diffidiis, bellis, latrociniis, pestilentiiis, adeo ut jam sint plane calva, emissis colubris, et obambulent exhaustæ venenis, quærentes quicquid viperarum atque aspidum est usquam, quando sint tam glabra quam ovum, et non habent pilum in capite, nec quidquam efficacis succi in pectore. Proinde tu fac appares Cymbam ac Remos; mox enim tanta Multitudo umbrarum ventura est, ut verear ne non sufficias transmittendis omnibus.

*Ch. Ista non fuge-
rant nos.*

*Al. Unde rescie-
ras?*

*Ch. Ossa pertule-
rat ante biduum.*

*Al. Nihil est velo-
cius illa dea. Sed*

Parts of the World with bellifb Evils, Quarrels, Wars, Robberies, Plagues, so that now they are quite bald, having discharged their Snakes, and walk about exhausted of their Poisons, seeking whatsoever Vipers and Asps there are any where, seeing they are as bare as an Egg, and have not a Hair upon their Head, nor any Thing of effectual Juice in their Breast. Wherefore do you see you make ready your Boat and Oars; for by and by so great a multitude of Ghosts will come, that I am afraid lest you should not be sufficient to ferry them all over.

*Those things were not
unknown to us.*

*From whom had you
heard them?*

*Ossa brought us News
two Days before.*

*Nothing is swifter
than that Goddess. But
quid*

quid igitur tu cessas hic? why then do you loiter here.

Ch. Ita nimirum res ferebat. Profectus sum *huc*, ut compararem mihi aliquam validam *triremem*; nam mea *Cymba* jam putris vetustate ac sutilis non suffecerit huic operi, si sunt vera, quæ *Ossa* narravit, quamquam quid opus erat *Ossa*, res ipsa compellit, nam feci Naufragium.

Al. Nimirum totus destillas; suspicabar te redire e Balneo.

Ch. Imo onatam e Stygia Palude.

Al. Ubi reliquisti Umbras?

Ch. Natant cum Ranis.

Al. Sed quid narravit *Ossa*.

Ch. Tres Monarchas orbis ruere in

So forsooth the Matter obliged me. I came hither, that I might provide my self some strong Gally, for my Boat now rotten with Age and patched up, will not be sufficient for this Work. If those things are true which *Ossa* told, altho' what need was there of *Ossa*! the Thing it self obliges me. For I have been Shipwreck'd.

Indeed you drop all over, I suspected you were returning from the Bath.

Nay marry I swum cut of the Stygian Lake.

Where did you leave the Souls?

They are swimming with the frogs.

But what said *Ossa*?

That three Monarchs of the World were rushing
mutuum

mutuum exitium capitalibus odiis. Nec ullam partem Orbis Christiani esse immunem a furiis, nam illi tres pertrahunt omnes reliquos in consortium belli. Omnes esse talibus animis, ut nemo velit cedere alteri; nec Danum, nec Polonum, nec Scotum, nec vero Turcam esse in otio; moliri dira: Pestilentiam favire ubique, apud Hispanos, apud Britannos, apud Italos, apud Gallos. Ad hæc esse novam luem natam ex varietate opinionum, qua sic vitiavit animos omnium, ut sit nulla sincera amicitia usquam, sed frater diffidat fratri, nec uxori conveniat cum marito. Spes est, magnificam perniciem hominum nascituram hinc quoque olim, si res pervenerit a linguis et calamis ad manus.

upon mutual Destruction with capital Hatreds And that no Part of the Christian World was free from the Furies, for those three draw all the rest into a share of the War. That they all were of such Minds, that no body would yeild to another; neither the Dane, nor the Pole, nor the Scot, nor indeed the Turk was at quiet; that they attempted dismal Things; that the Plague raged every where, amongst the Spaniards, amongst the Britains, amongst the Italians, amongst the French. Besides that there was a new Plague risen from the Variety of Opinions, which has so vitiated the Minds of all, that there is no sincere Friendship any where, but Brother distrusts Brother, nor does the Wife agree with her Husband. There is Hopes, that a noble Destruction of Men will arise from hence too hereafter, if the thing comes from Tongues and Quills to Hands.

Al. Olla

Al. Oſſa *narravit* omnia *hec* veriffime; *nam ipſe vidi* plura *his oculis*, *aſſiduus comes et adjutor* furiarum, *qua* nullo tempore *declararunt* ſe *magis dignas ſuo nomine*.

Oſſa *told* all *theſe things* very truly; *for I ſaw* more *with theſe Eyes*, being a constant *Companion* and *Assistant* of the Furies, *which* at no time *declared* themſelves *more* worthy of *their Name*.

Ch. Atqui *periculum* eſt, *ne* quis *Dæmon* exorietur, *qui* *adhortetur ſubito* ad pacem; *et animi mortalium ſunt mutabiles*. *Nam audio* eſſe *quendam* Polygraphum *apud ſuperos*, *qui non deſinit* *inſectari bellum* calamum, *et adhortari* ad pacem.

But *the Danger* is, *leſt* any one *Dæmon* ſhould ſtart up, *that* ſhould exhort them *ſuddenly* to Peace; *and* the Minds of *Mortals* are *changeable*. For *I hear* there is a certain *Scribler* *with theſe* above, *that does not ceaſe* to rail at *the War* writ his Pen, *and* exhort them to Peace.

Al. Ille *canit* *ſurdis jam pridem*. *Olim ſcripſit* *querimoniam proſtigata* pacis, *nunc ſcripſit* *epitaphium* eidem *extinctæ*. *Sunt alii* contra, *qui juvent* *noſtram rem* non minus *quam ipſæ* furia.

He *sings* to thoſe that have been deaf *long ſince*. Long ſince *he writ* a Complaint of *vanquiſhed* Peace, *now* he has with *an Epitaph* to the ſame being dead. There are *others* on the other Hand *who help* on our *Business* no leſs *than* the Furies themſelves.

Ch. Quinam iſti?

Who are they?

N

Al. Sunt

Al. Sunt *quædam* animalia *pullis* et *candidis* palliis, *cinericiis* tunicis, *ornata* variis *plumis*. Hæc *nunquam* *recedunt* ab *aulis principum* : *Instillant* in *aurem* *amorem belli* : hor *antur* *proceres* et *plebem* *eodem* : *Clamitant* in *Evangelicis* *concionibus* *bellum* *esse* *justum*, *sanctum* et *pium*. *Quoque* *magis* *mire-ris* *fortem* *animum* *hominum*, *clami-tant* *idem* *apud* *u-tramque* *partem*. *Apud* *Gallos* *concio-nantur* *Deum* *stare* *pro* *Gallis*, *nec* *posse* *vinci*, *qui* *habeat* *Deum* *protectorem*. *Apud* *Anglos* et *His-panos*, *hec* *bellum* *non* *geri* *a* *Cæsare*, *sed* *a* *Deo*. *Tantum* *præbeant* *se* *fortes* *viros*, *victoriam* *esse* *certain*. *Quod* *si* *quis* *interciderit*, *eum* *non* *perire*, *sed* *recta* *subvolare* *in* *cælum*, *armatum* *sicut* *erat*.

They are *certain* Ani-mals in *black* and *white* Garments, with *asb-coloured* Tunicks, adorn'd with *divers* Feathers. These *never* depart from the Courts of *Princes* : They *instill* into *their* Ear the Love of War : They advise the Nobles and *common* People to the same. They *haul* out in their Sermons, that the War is *just*, *holy* and *pi-ous*. And that you may the more admire the stout Mind of the Men, they say the same with both *sides*. Amongst the French they *preach* that God *stands* up for the French, and that he can-not be conque ed, who has God for his Pro- tector. Amongst the En- glish and *Spainards*, that this War is not carri- ed on by *Cæsar*, but by God. Let them only shew themselves stout Men, the Victory is certain. But if any one falls, that he does not *perish*, but fly direct- ly into Heaven, arm'd as he was.

Ch. Et

Ch. *Et tanta fides
babetur istis?*

*And is so great Credit
given to them.*

Al. *Quid non po-
test simulata Religio?
Huc accedit juvenus,
imperitia rerum, fi-
tis glorie, ira, ani-
mus pronus natura
ad id quo vocatur.
His facile imponitur,
nec plaustrum per-
pellitur difficile, pro-
pendens ad ruinam
suapte sponte.*

*What cannot pretend-
ed Religion do? To this
is added Youth, Ignorance
of Things, a Thirst of
Glory, Anger, a Mind
prone by Nature to that
to which it is invited.
These are easily im-
posed upon, nor is the Wag-
gon pushed on difficulty,
that leans towards a Fall
of it self.*

Ch. *Ego lubens fe-
cero aliquid boni istis
animalibus.*

*I would willingly do
some good to those Ani-
mals.*

Al. *Appara lau-
tum convivium. Po-
tes nihil gratius.*

*Prepare a fine Feast.
You can do nothing more
acceptable.*

Ch. *Ex malvis, lu-
pinis et porris, nam
non est alia annona
apud nos, ut scis.*

*Of Mallows, Lupins
and Onions. for there is
no other Provision with
us as you know.*

Al. *Imo ex perdi-
cibus, capis et phasia-
nis, si vis esse gratus
convivator.*

*Nay of Partridges, Ca-
pons and Pheasants, if
you will be a grateful
Entertainer.*

Ch. *Sed quæ res
movet istos, ut pro-
moveant bellum tan-*

*But what thing moves
them, that they should
promote the War so
topere?*

topere? *Aut* quid
commodi metunt
hinc?

much? or what advantage
do they reap hence?

Al. Quia capiunt
p'us emolumenti e
morientibus quam
e vivis. Sunt testa-
menta, Parentalia,
bullæ, multaque alia
lucra non aspernan-
da. Denique ma-
lunt versari in cas-
tris, quam in suis
alvearibus. Bellum
gignit multos Epif-
copos, qui in Pace ne
quidem fiebant ter-
rentii.

Because they receive
more Benefit from the
Dead than the Living.
There are Wills, Funeral
Rights, Bulls and many
other Gains not to be de-
spised. Finally they had
rather be in Camps, than
in their Cells. War makes
many Bishops, who in
Peace were not so much as
valued a Farthing.

Ch. Sapiunt.

They are wise.

Al. Sed quid opus
est triremi?

But what need is
there of a Gally.

Ch. Nihil si ve-
lim facere naufra-
gium rursus in media
Palude.

None if I would be
Shipwrecked again in the
middle of the Lake.

Al. Ob multitudi-
nem?

Because of the Num-
ber.

Ch. Scilicet.

Yes.

Al. Atqui vebis
umbras, non corpora,

But you carry Souls,
not Bodies, and how
quan-

quantulum autem little *Weight* *have*
ponderis habent um- *Souls?*
bræ?

Ch. Sint ⁹ *Tipulae*,
 tamen *vis* tipularum
potest esse tanta, ut
 onerent *cymbam*.
Tum scis et cymbam
esse umbratilem.

Let them be *Water-*
spiders, yet *the Number*
 of *Water-Spiders* may
 be so great, as to loaden
 my *Boat*. Then you
 know my *Boat* too is
 made of *Shadow*.

Al. At ego memi-
 ni vidisse nonnun-
 quam tria millia
 umbrarum pendere
 a tuo clavo, cum esset
 ingens turba, nec
 cymba caperet om-
 nes, nec tu sentiebas
 ullum pondus.

But I remember I have
 seen sometimes three
 thousand Souls hang at
 your Helm, when there
 was a great Multitude,
 and your Boat would not
 hold all, nor did you
 perceive any Weight.

Ch. Fateor esse tales
 animas, quæ demi-
 gravant paulatim e
 corpore tenuato Phthi-
 si aut hectica. Cate-
 rum quæ revelluntur
 subito e crasso cor-
 pore, ferunt multum
 corpora molis secum.
 Apoplexia autem,
 synanche, pestilentia
 sed præcipue bellum
 mittit tales.

I confess there are
 such Souls, which have
 departed by degrees out
 of a Body wasted with a
 Consumption or hectic Fe-
 ver. But those which
 are pulled suddenly out
 of a gross Body, bring
 much of the bodily Mass
 along with them. And
 the Apoplexy, the Squin-
 zy, the Plague, but
 especially War sends
 such.

N 2

Al Non.

Al. Non opinor
Gallos aut Hispanos
adferre multum pon-
deris.

I do not think *that the*
French or Spaniards
bring *much* Weight.

Ch. Multo minus
quam ceteri, quan-
quam et horum a-
nima non veniunt
omnino plumæ Ca-
terum tales veniunt
aliquoties e Britan-
nis, e Germanis belle
pastis, ut nuper pe-
riclitatus sim vehens
decem duntaxat, et
nisi fecissem jacturam
perieram una cum
cymba, vectoribus et
nauulo.

Much *less* than others,
altho' *their Souls* too do
not come *altogether* as
light as Feathers. But
such *some* often *from*
the Britains, from the
Germans well fed, *that*
lately *I was in Danger*
carrying *ten* only, and
unless *I had thrown some*
things over board, I had
been lost, *together* with
the Boat, the Passengers
and Freight-Money.

Al. Ingens discrimen!

A prodigious *Danger!*

Ch. Quil censes
fieri interea, cum
crassi satrapæ, thra-
sones, et polymacha-
roplacida ccedunt.

What do you think will
be *in the mean time*, when
Gross Lords, Hectors and
Bullies come?

Al. Arbitror nul-
los ex his qui pereunt
in justo bello venire
ad te: nam aiunt eos
subvolare recta in
caelum.

I suppose none of those
who die in a just War
come to you; For they
say *that they fly up direct-*
ly into Heaven.

Ch. Nescio

Ch. Nescio quo subvolent. Scio illud unum, quoties est bellum, tot veniunt ad me, faucii lacerique, ut demirer ultimum superesse apud superos. Nec veniunt solum onustæ crapula, et abdemine, verum etiam Bullis, sacerdotiis, plurimisque aliis rebus.

I know not *whither* they fly to: I know this *one thing*, as often as *there* is a War, so many come to me, wounded and mangled, that I wonder that any one is left with those above. Nor do they come only loaded with the Dregs of hard Drinking, and Bog-bellies, but also with Bulls, Livings, and very many other things.

Al. Sed non deferunt ista secum?

But they do not bring those things with them.

Ch. Verum; sed quæ veniunt recentes, adferunt somnia talium rerum.

True; but those which come fresh, bring the Dreams of such things.

Al. Itane gravant somnia?

Do Dreams loaden you so?

Ch. Gravant meam cymbam. Quid dixi, gravant? Demerferunt jam. Postremo putas tot oboles habere nihil sarcinæ?

They do loaden my Boat. What said I, loaden it? They sunk it just now. Finally do you think so many Half-pennies have no Weight?

Al. Equidem arbitror, si ferant æreos.

Truly I think so, if they bring brazen ones.

Ch. Pro-

Ch. Proinde *certum est mihi prospicere de navi, quæ sufficiat oneri.*

Al. O felicem te!

Ch. Quid ita?

Al. Quia *ditesces propediem.*

Ch. Ob *Multitudinem umbrarum.*

Al. Næ.

Ch. Siquidem *adferant suas opes secum, nunc qui deplorant in cymba, se reliquisse apud superos regna, præsulatus, abbatias, innumera talenta auri, adferunt nihil ad me præter obolum. Itaque quod corrasum est mihi jam ter mille annis, id totum effundendum est in unam triremem.*

Al. Sumptum faciat oportet, qui quærit lucrum.

Ch. At *mortales, ut audio, negotiantur felicius, qui favente Mercurio, discescunt intra triennium.*

Al. Sed *iidem decoquunt nonnun-*

Wherefore *I am resolved to look out for a Ship, which may suffice for the Burden.*

O happy you!

Why so?

Because you will grow rich presently.

Because of the Number of Ghosts.

Yes.

If they brought their Riches a long with them: Now they who lament in the Boat, that they left with those above Kingdoms. Bishopricks, Abbies, innumerable Talents of Gold, bring nothing to me besides a Half-penny. Therefore what has been scraped together by me now this three thousand Years, all that must be laid out in one Galley.

He must be at Charge, who seeks Gain.

But Men, as I hear, trade more luckily, who by the Favour of Mercury grow rich in three years.

But the same break sometimes: your gain is quam

quam : tuum lucrum minus sed certius.

Ch. Nescio *quam* certum. Si quis Deus exoriatur nunc, qui componat res Principum, hæc tota fors perierit mihi.

Al. De ista re quidem, jubeo dormias in utramvis aurem. Nihil est quod metuas pacem intra decennium. Romanus pontifex unus hortatur sedulo quidem ad concordiam, sed lavat laterem. Et Civitates murmurant tædio malorum. Nescio qui populi conferunt fufurros, Dictitantes iniquum ut humanæ res misceantur sursum deorsum, ob privatis iras aut ambitionem duorum triumve. Sed, crede mihi, furix vincent consilia quamlibet recta. Cæterum quid opus erat petere superos? An non sunt fabri apud nos? Certo habemus Vulcanum.

less but more certain.

I know not *how* certain, If any God should arise now, that should settle the Affairs of Princes, this whole Booty will be lost by me.

For that Matter truly I bid you Sleep on either Ear. You need not fear a Peace within this ten Years. The Roman Pontif alone exhorts diligently indeed to Concord; but he washes a Brick. The Cities too murmur out of Weariness of their Calamities. I know not what People join their Whispers, saying it's unreasonable that humane Affairs should be jumbled up and down, for the private Resentments, or Ambition of two or three. But, believe me, the Furies will conquer Counsels never so good. But what need was there to go to those above? Are there not Workmen with us? Certainly we have Vulcan.

Ch. Fulch-

Ch. Pulchre, *si*
quæram *aream* na-
vem.

Al. Aliquis *accer-*
setur minimo.

Ch. Ita *est*, sed
materia deficit nos.

Al. Quid *audio* ?
nihil *sylvarum* illic ?

Ch. Eriam *Nemo-*
ra quæ *fuerant* in
Elysiis campis *ab-*
sumpta sunt.

Al. In quem *usum*
tandem ?

Ch. Exurendis
umbris hæreticorum.
adeo ut nuper *coacti*
simus effodere *carbo-*
nes e visceribus *ter-*
ra.

Al. Quid ? *An non*
possunt istæ *umbra*
puniri *minore* *sump-*
tu ?

Ch. Sic *visum* est
Rhadamantho.

Al. Ubi *Mercatus*
eris triremem, unde
remiges parantur ?

Ch. Mæx partes
sunt *tenero* clavum ;
umbra remigent, si
velint trajecere.

Al. At *sunt* quæ
non didicerunt age-
re remum.

Right, *if* I wanted a
brazen Ship.

Some body may be
sent for for a small matter.

So it is, but Wood
fails us.

What do I hear ? Is
there nothing of Woods
there ?

Even the Groves which
were in the Elysian
Fields are consumed.

For what use pray ?

For burning the Souls
of Hereticks, so that
lately we were forced to dig
Coals out of the Bowels of
the Earth.

What ? cannot these
Souls be punished at less
Charge.

So it seemed good to
Rhadamanthus.

When you have bought
a Galley, whence will
Rowers be got ?

My Part is to hold the
Helm ; let the Souls row,
if they will pass over.

But there are some
which have not learnt to
manage an Oar. Ch.

Ch. Nullus est ex-
imius apud me. Et
Monarchæ remigant,
et Cardinales remi-
gant, quisque suam
vicem, non minus
quam *tenuis* plebeii,
sive didicerint *sive*
non didicerint.

A^l. Fac tu merce-
re triremem feliciter
dextro Mercurio. E-
go non remorabor te
amplius. Adferam
latum nuncium orco,
sed heus, heus, Cha-
ron.

Ch. Quid est?

A^l. Fac matures
reditum, ne turba ob-
ruat te mox.

Ch. Imo offendes
jam plus quam du-
centa millia in Ripa,
præter illas quæ na-
tant in palude: ta-
men properabo quan-
tum licebit: dic il-
lis me adfuturum
mox.

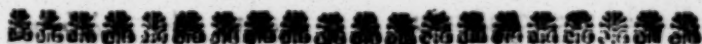
None is exempted
with me. Monarchs too
row, and Cardinals row,
every Man his Turn, no
less than poor Commo-
ners; whether they have
learnt, or have not
learnt.

See you purchase a Gal-
ly cheap by the Favour
of Mercury. I will not
detain you any longer. I
will carry this joyful
News to Hell; but so ho,
so ho, Charon.

What is the Matter?

See you hasten your
Return, lest the Crowd
should overwhelm you by
and by.

Nay you will find al-
ready more than two
hundred Thousand upon
the Bank, besides those
which are swimming in
the Lake: yet I will
hasten as much as possible:
tell them that I will be
with them presently.





OPULENTIA SORDIDA.

A. **U**Nde *es* tam
exsuccus,
quasi *pastus sis* rore
cum cicadis. Videris
mibi nihil *aliud*
quam *Sypbar* homi-
nis.

B. Apud inferos
umbra saturantur
malva et *porro*, at
ego vixi decem *men-*
ses, ubi *ne id quidem*
contigit.

A. Ubinam *quaso*
te, num abreptus *in*
navem galeatam.

B. Nequaquam,
sed Synodii.

A. Periclitatus es
bulimia in tam opu-
lenta *urbe*?

B. Maxime.

A. Quid *in* causa?
An deerat pecunia.

B. Nec *pecunia*
nec *amici*.

A. Quid *erat* ma-
li *igitur*?

B. Mihi *res erat cum*
Hospite Antronio.

From whence *are* you
so void of *Juice*, as if
you *had been fed* with
Dew with the Grass-
hoppers. You seem to me
nothing *else* than the Skin
of a Man

In Hell *Ghosts* are fed
with *Mallows* and *Oni-*
ons, but *I have lived*
ten *Months*, where not
so much as *that* fell to
my Share,

Where *I pray* you,
were you carried aboard
a *Galley*?

B. No, but at Syno-
dium.

Were you in Danger
by *Famine* in so rich a
City?

Yes.

What was the Reason?
Was Money wanting?

Neither *Money* nor
Friends.

What *was* the Misfor-
tune *then*?

I had to do with my
Landlord Antronius.

A. Cum



OPULENTIA SORDIDA. 15¹

A. Cum illo opulento?

B. Sed sordidissimo.

A. Narras simile Monstri.

B. Minime. Sic divites fiunt, qui emergunt e summa inopia.

A. Quid ita libuit commorari tot Menses apud talem Hospitem?

B. Erat quod alligaret, et sic animus erat tunc.

A. Sed die obsecro, quo apparatu vivit ille?

B. Dicam, quandoquidem commemoratio actorum laborum solet esse jucunda.

A. Futura est mihi certe.

B. Illud incommodi accessit a celo, cum agerem illic. Boreas spirabat totos tres Menses, nisi quod illic nescio quo modo nunquam perseverat ultra octavum diem.

A. Quomodo igitur spirabat totos tres Menses?

With *that* rich Man?

But *very sordid*.

You tell me a *Thing like* a Prodigy.

No. So rich Men are, that *rise* from extreme Poverty.

Why had you such a Mind to *stay* so many Months with such an Host?

There was something *that* obliged me, and so my Mind was then.

But tell me I pray you, upon what Provision does he live?

I will tell you, *seeing* the Relation of past Troubles *uses* to be pleasant.

It will be so to me certainly.

That Inconvenience came from Heaven, when I lived there. The North-Wind blew *whole* three Months, but *that* there I know not how it never continues beyond the eighth Day.

How then did it blow *whole* three Months?

O

B. Sub

B. Sub eum diem
mutabat stationem
velut ex constituto,
sed post octo horas
migravit in prie-
re locum.

A. Ibi opus erat
luculentio foco tenui
corpusculo.

B. Erat satis ignis,
si suppetisset copia
ignorum. Sed ne
noster Antronius fa-
ceret quid impendii
heic, evellebat ra-
dices arborum ex ru-
ticulis insularibus,
neglectas ab aliis, id-
que fere noctu. Ex
his nondum bene sic-
cis ignis struebatur
non absque fumo sed
sine flamma, non qui
calefaceret, sed qui
præstaret, ne posset
dici vere, esse nul-
lum ignem ibi. Uni-
cus autem ignis du-
rabat totum diem, a-
deo temperatum erat
incendium.

A. Erat durum hy-
bernare illic.

B. Imo erat multo
durius æstivare.

A. Qui sic?

B. Quoniam ea

About that Day it
changed its Station as it
were on purpose; but
after eight Hours it shif-
ted into its former
Place.

There was need of a
bright Fire for a thin
Body.

There was enough of
Fire, if there had been
Plenty of Wood. But
lest our Antronius should
be at any charge here, he
pulled up the Roots of
Trees out of some
Grounds in the Islands,
neglected by others, and
that commonly in the
Night. Out of these not
yet well dry a Fire was
made not without Smoak,
but without Flame, not
that would warm, but
that would effect, that it
could not be said truly
that there was no Fire
there. And one Fire last-
ed the whole Day, so n ode-
rate was the Burning.

It was hard to Winter
there.

Nay it was much har-
der to Summer.

How so?

Because that House
domus

domus habebat tantum pulicum et cimicum, ut nec liceret esse quietum interdiu, nec capere somnum noctu.

A. Miseras diviti-
as!

B. Præsertim in hoc genere pecoris.

A. Oportet fami-
nas esse ignavas illic.

B. Latitant, nec versantur inter viros: Ita fit ut illic femine sint nihil aliud quam femine. Et ea ministeria desint viris, quæ solent suppeditari ab eo sexu.

A. Sed non pigebat Antronium tractationis?

B. Nihil erat dulce illi educato in hujusmodi sordibus præter lucrum: Habitavit ubivis potius quam domi, negotiabatur in omni re: Scis autem eam urbem esse mercurialem præ cæteris. Ille nobilis pictor existimavit deplorandum, si dies abiisset abs-

had so many Fleas and Gnats, that it was neither possible to be quiet by Day, nor take Rest by Night.

Miserable Riches!

Especially in this Kind of Cattel.

The Women must be idle there.

They ly hid, nor do they converse amongst the Men, so it comes to pass that there Women, are nothing else but Women; and those Services are wanting to the Men, that use to be supplied by that Sex.

But was not Antronius weary of the Treatment?

Nothing was pleasant to him brought up in such Nastiness but Gain: he lived anywhere rather than at Home; he traded in every thing. And you know that City is busied in Trade above others. That noble Painter thought it a Thing to be lamented, if a Day passed with out a stroke, Antro-
nius lamented it much

que linea. *Antronius* deplorabat longe magis, si dies praterisset absque lucro; quod si quando evenisset, quarebat Mercurium domi.

A. Quid faciebat ?

B. Habebat Cisternam in ædibus, ex more ejus civitatis; Illic hauriebat aliquot situlas aqua, et infundebat in vinaria vasa. Heic erat certum lucrum.

A. Fortasse vinum erat aquo vehementius.

B. Imo erat plus quam vappa; nam nunquam emebat vinum nisi corruptum, quo emeret minoris. Ne quid ex eo periret, subinde miscebat facos decem annorum, volvens ac revolvens omnia, quo videretur mustum: Neque enim ille passus fuisse ullam micam facis perire.

A. At si qua fides medicis, tale vinum gignit calculos vesicæ.

more, if a Day pass'd without Gain, which if at any time it happen'd, he sought Gain at Home.

What did he do?

He had a Cistern in his House, according to the Custom of that City. There he drew some Buckets of Water, and poured them into the Wine Vessels. Here was certain Gain.

Perhaps the Wine was too strong.

Nay it was more than dead drink, for he never bought Wine unless it was corrupted, that he might buy it cheaper. Lest any of it should be lost, now and then he mixed Dregs of ten Years old, rumbling and jumbling all together, that it might seem new Wine. For he would not have suffered any Bit of Dregs to be left.

But if any Credit must be given to the Doctors such Wine breeds the Stone of the Bladder.

B. Non

B. Non erant *Medici*; nam *erat* nullus annus in ea domo tam felix, quin unus atque alter *periret* calculo. Neque ille horrebat *funestam* domum.

A. Non?

B. Colligebat etiam *vestigalia mortuorum*; nec *aspernabatur* lucellum quamvis exiguum.

A. Dicis *furtum*.

B. *Negotiatores* vocant *lucrum*.

A. Quid *Interea* bibebat *Antronius*?

B. Idem *nectar* ferme.

A. Non sensit *malum*?

B. *Erat durus*, qui posset esse *velox*, et, ut dixi, fuerat *educatus* a teneris annis in talibus *deliciis*. Existimabat nihil certius hoc *lucro*.

A. Quid ita?

B. Si *supputes* uxorem, *filios*, *filiam*, *generum*, *operas*, et *famulas*, *alebat* domi *triginta tria* cor-

O

They were not *Doctors*; for *there* was no *Year* in that House so happy, but one, and another *died* of the Stone. Nor did he dread a *mournful* House.

No?

He collected also *tribute of the dead*; nor did he despise *Gain*, tho' never so small.

You speak of *Theft*

Tradesmen call it *Gain*.

What in the mean time drunk *Antronius*.

The same *Nectar* commonly.

Did he perceive no *Harm*.

He was *hard*, who could Eat even *Hay*, and, as, I said, he had been brought up from his tender *Years* in such *Dainties*. He looked upon *nothing* more certain than *this Gain*.

Why so?

If you reckon his *Wife*, *Sons*, *Daughter*, *Son in Law*, *Work Folks*, and *Maids*, he maintain'd at Home *thirty three Bodies*.
portas;

pota ; jam quo dilu-
tius vinumerat, hoc
parcius bibebatur,
et serius exhaurie-
batur. *Hic* subdu-
cito *mibi*, quam non
pani tendam *sum-*
nam situla *aqua* ad-
dita in singulos dies
conficiat in annum.

A. O fordes!

B. Atqui non mi-
nus compendii redi-
bat ex pane.

A. Quo pacto?

B. Emebat vitia-
tum triticum, quod
alius noluisse e-
mere : *Heic* praesens
lucrum statim : quia
emebat minoris. Cæ-
terum medicabatur
vicio arte.

A. Qua tandem?

B. Est genus ar-
gillæ non dissimile
frumento quo vide-
mus equos delectari
cum et arrodunt pa-
rietes, et bibunt li-
bentius ex lacunis
turbidis ea argilla.
Admiscebat tertiam
partem ejus terræ.

A. Est istuc medi-
cari?

now by how much the
weaker the Wine was,
by so much the more
sparingly it was drunk,
and the later it was
drawn off. Here reckon
for me, what a considera-
ble Sum a Bucket of Wa-
ter added for every Day
would make in a Year.

O Sneakingness!

But no less Profit arose
from the Bread.

How?

He bought *spoil'd* Wheat
which another would not
buy : Here was present
Gain immediately, be-
cause he bought it cheap-
er. But he cured the
Fault by Art.

What pray?

There is a Sort of
Clay not unlike Meal,
with which we see Hor-
ses are pleased, whilst
they both gnaw Walls, and
drink more willingly out
of Ditches muddled with
that Clay. He mixt a third
Part of that Earth.

Is that curing?

B. Certe

B. Certe vitium tritici minus sentiebatur. An putas hoc lucrum quoque aspernandum? Adde jam aliud stratagemam; Subigebat panem domi, nec id crebrius, etiam aestate quam bis in mense.

A. Istuc est apponere lapides, non panes.

B. Aut si quid est durius lapide. Sed remedium erat paratum huic malo quoque.

A. Quodnam?

B. Macerabant fragmenta panis vino immerfa Cyathis.

A. Labra habebant similes lactucas. Sed ferebant Opera talem Tractationem?

B. Primum narrabo Apparatum primatum ejus familiae, quo divines facilius quomodo Opera tractentur.

A. Cupio audire.

B. Erat nulla Mentio illius de Jen-

Certainly the Fault of the Wheat was less perceived. Do you think this Gain also to be despised? Add now another Stratagem: He made his Bread at home, and that not oftner, even in Summer, than twice in a Month.

That is to serve up Stones not Loaves.

Or if any thing be harder than a Stone. But a Remedy was provided for this Evil too.

What?

They soaked Pieces of Bread in Wine being dipped in Wine in the Glasses.

Lips had like Lettices. But did the Work-Folks bear with such Treatment?

First I will tell you the Provision of the principal Persons of Family, mily, that you may guess the more easily how the Work-folks are treated.

I desire to hear.

There was no Mention there of Breakfast. laculo

taculo *Prandium* differebatur *fere* in primum a *horam* Meridie.

A. Quamobrem?

B. Antronius *Paterfamilias* expectabatur: Canabatur interdum ad *decimam Horam*.

A. At tu solebas esse impatientior inedia.

B. Eoque subinde clamabam ad *Orthogonum* Generum *Antronii* (nam agebamus in eodem *Conclavi*) Heus *Orthrogone*, non cenatur *Hodie* apud *Synodos*? Respondit commode, *Antronium* adfuturum brevi. Cum viderem nihil apparari, et *Stomachus* latraret; Heus, inquam, *Orthrogone*, erit pereundum *Fame* *Hodie*? Excusabat *Horam*, aut aliquid simile. Cum non ferrem latratum *Stomachi*, interpellabam occupatum rursus. Quid futurum est? Inquam, eritne moriendum *Fame*? Ubi

Dinner was put off commonly till the first Hour after Noon.

What for?

Antronius the Master of the Family was waited for. We supped sometimes at the tenth Hour.

But you used to be more impatient under-fasting.

And therefore now and then I cried out to *Orthogonus* Son in Law of *Antronius*. (for we were in the same Room) Soho *Orthogonus*, do they not sup to Day amongst the *Synodians*? He answered softly, that *Antronius* would come presently. When I saw nothing got ready, and my *Stomach* barked; Soho, I say, *Orthrogonus* must we perish with *Famine* to Day? He alledged in Excuse the Hour, or some like thing. When I could not bear the barking of my *Stomach*, I interrupted him being busy again. What will become of us? say I must we die of Hunger?

jam

jam *Orthrogonus* consumpsisset omnem *Tergiversationem*, abiit ad *Famulos*, iussitque mensam adornari. Tandem cum nec *Antronus* rediret, nec quidquam appareretur, *Orthrogonus* victus meis conviciis descendebat ad *Uxorem*, *Socrum*, ac *liberos*, clamitans, ut apparerent *Cenam*.

A. Nunc saltem expecto *Cenam*.

B. Ne propera: tandem claudus *Famulus* prodibat praefectus ei negotio, non admodum dissimilis *Vulcano*; Iussit *Mensam* linteo. Ea prima spes *cana*. Tandem post longam vociferationem, vitreae *Phialae* afferuntur cum *Aqua limpida* sane.

A. Altera spes *Cenae*.

B. Ne propera, inquam, rursus post aurores *Clamores*, *phiala* plena istius faculenti *Nectaris* adfertur.

when now *Orthrogonus* had spent all his *Excuses*, he went to the *Servants*, and ordered the *Table* to be spread. At length when neither *Antronus* return'd, nor any thing was got ready, *Orthrogonus* being prevailed upon by my *Reproaches*, went down to his *Wife*, *Mother in Law*, and *Children*, crying out that they should make ready *Supper*.

Now however I expect the *Supper*.

Be not hasty: At length a lame *Servant* came out appointed for that *Business*, not very unlike *Vulcan*; he covers the *Table* with a *Cloth*. That was the first *Hope* of *Supper*. At last after long shouting, glass *Vials* are brought, with *Water* clear indeed.

Another *Hope* of *Supper*.

Do not hasten, I say, again after fierce *Clamours*, a *Vial* full of that dreggy *Nectar* is brought. A. O

A. *O bene factum!*

B. *Sed sine pane.*
Nihil periculi adhuc. *Nemo famelicus bibit tale vinum lubens: Clamatum est iterum usque ad ravim. Tum demum ille Panis apponitur quem ursus vix frangeret Dentibus..*

A. *Certe jam consultum est Vita.*

A. Sub multam Noctem tandem Antronius venit fere hoc inauspicatissimo proamio, ut diceret Stomachum sibi dolere.

A. *Quid mali auspicii hic?*

B. *Quia tunc erat nihil quod ederetur.*

A. *Dolebat revera?*

B. *Adeo, ut solus devoraturus fu-erit tres Capos, si quis dedisset gratis.*

A. *Exspecto convivium.*

B. *Primum patina cum fabacea farina apponebatur illi, quod genus opsonii venditur illicite-*

O well done?

But *without* Bread. Nothing of danger yet. No hungry Body drinks such Wine willingly: I shouted again even to Hoarseness. Then at last that Bread is set on, which a Bear could scarce break with his Teeth.

However, now provision is made for Life.

Late at Night, at last Antronius comes commonly with this most unlucky Preface, that he said his Stomach was out of Order.

What ill luck was here?

Because then there was nothing to eat.

Was it out of Order indeed?

So much, that he alone would have eaten three Capons, if any one would have given them for nothing.

I wait for the Feast.

First a Dish with Bean Meal was served up for him, which kind of Victuals is sold there to the Poor. He said he used

nuibus

nuibus. *Aiebat se
uti hoc Remedio ad-
versus omne genus
Morbi.*

*Quot conviva e-
rat is?*

*B Interdum octo
aut novem. Inter
quos erat ille doctus
Verpius, quem arbi-
tror non ignotum
tibi, et major natu
filius*

*A. Quid Appo-
nebatur illis?*

*B. An non satis est
frugi hominibus,
quod Melchisedech
obtulit Ab. abæ vic-
tori quinque regum.*

*A. Nihil opsonii
igitur?*

B. Erat Nonnihil.

A. Quodnam?

*B. Memini nos
fuisse novem convi-
vas numero in men-
sa, cum numerarem
non nisi septem foli-
ola lactucæ innatan-
tia aceto, sed absque
oleo.*

*A. Devorabat ille
igitur suas fabas so-
lus?*

*B. Emerat vix se-
miobolo, nec tamen*

*used this Remedy against
every kind of Disease.*

*How many Guests were
you?*

*Sometimes eight or
nine. Amongst whom
was that learned Man
Verpius, whom I think is
not unknown to you; and
his eldest Son.*

*What was served up to
them?*

*Is not that enough
for moderate Men, which
Melchisedec offered to
Abraham the Conqueror
of five Kings.*

*Nothing of other Victu-
als then?*

There was something.

What?

*I remember we were
nine Guests in number at
Table, when I counted
but seven little Leaves of
Lettice swimming in Vi-
negar, but without Oil.*

*Did he devour then
his Beans by himself?*

*He had bought them
for scarce a Far-
vetabat*

vetabat, *ſi quis affi-*
dens proxime vellet-
gustare ; ſed *vide-*
batur incivile eripe-
re ſuum cibum lan-
guido.

A. Secabantur fo-
lia, *quemadmodum*
proverbium meminit
de cumino ?

B. Non ; ſed lac-
tucis *abſumptis* a
primoribus, *reliqui*
immergebant panem
aceto.

A. Quid autem
poſt ſeptem Folia ?

B. Quid *nifi Caſe-*
us clauſula convivi-
orum ?

A. Hiccine erat
perpetuus apparatus ?

B. Propemodum ;
nifi quod interdum,
ſi expertus fuiſſet
Mercurium propiti-
um, eo Die erat
paulo profuſior.

A. Quid tum ?

B. Jubebat *tres*
recentes uvas emi u-
no nummulo areo.
Ea res exbilarabat
totam Familiam.

thing, nor yet did he for-
bid it, if any one ſit-
ting next him had a
Mind to taſte ; but it
ſeemed uncivil to take his
Victuals from the ſick
Man.

Were the Leaves cut,
as Proverb makes men-
tion of Cumin ?

No ; but the Lettices
being eat up by the
chief Perſons. the reſt
dip their Bread in the
Vinegar.

But what after the
ſeven Leaves ?

What but Cheeſe the
Concluſion of Feaſts ?

Was this his perpetual
Proviſion ?

Almoſt ; but that
ſometimes, if he had
found Mercury favour-
able, that Day he was a
little more profuſe.

What then ?

He ordered three freſh
Bunches of Grapes to be
bought with one little
Piece of Money of Braſs,
That thing rejoyced the
whole Family.

A. Qui-

A. Quidni?

B. Id duntaxas
ente-npore, cum est
summa vilitas uva-
rum ibi.

A. Proin profun-
debat nihil extra
autumnum?

B. Profundebat.
Sunt illic *navicula-
tores*, qui *hauriunt*
quoddam minutum
genus *concharum*,
potissimum *e latri-
nis*. Hi significant
certo clamore quid
babeant venale. In-
terdum jubebat *emi*
ab his *dimidio* num-
muli, quem illi *ap-
pellant* Bagathinum.
Tum vero dixisses
esse nuptias in ea fa-
milia. Nam erat
opus igni, licet *per-
coquantur* celerrime.
Atque hæc quidem
post caseum loco
bellariorum.

A. Bella bellaria
mehercle: Sed nihil
carnium apponeba-
tur unquam, aut
Piscium?

B. Tandem vic-
tus meis clamoribus

Why not?

That only at that time,
when there is a very
great Cheapness of Grapes
there.

Wherefore did he
spend nothing out of Au-
tumn?

He did spend. There
are there Boatmen, who
take a certain little sort of
Shell-fish, chiefly out of
the Sewers. These give
Notice by a certain Cry
what they have to sell.
Sometimes he ordered
some to be bought of
them for Half a Piece of
Money, which they call
Bagathinus. But then you
would have said that
there was a Wedding in
that Family. For there
was need of a Fire, al-
tho' they be boiled quick-
ly. And these were in-
deed after the Cheese
instead of Sweatmeats.

Pretty Sweet-meats in-
deed, But was no Flesh
serv'd up ever, or Fish?

At last being overcome
with Clamours he
P capit

capit esse splendidior. Quoties autem volebat videri Lucullus, hi ferme erant missus.

A. *Istuc vero lubens audiero.*

B. *Primo loco jusculum dabatur, quod illi nescio ob quam causam, appellant Ministram.*

A. *Lautum opinor.*

B. *Conditum his aromatibus. Cacus admoveatur igni plenus aqua, conjiciunt in eam aliquot fragmenta casei bubulini, qui jam olim induruit in saxum. Nam opus est bona securi ad defringendum aliquid. Cum ea fragmenta ceperint solvi tepore aqua, inficiunt eam, ne possit dici mera aqua. Preparant stomachum hoc jusculo.*

A. *Dignum suibur.*

B. *Dein Paulum carniū de ventre veteris vaccae aptonitur, sed elixum a te quādecim dies.*

begun to be more splendid But as often as he had a Mind to seem a Lucullus, these commonly were his Dishes.

That indeed I would willingly hear.

In the first Place a Broth was given us, which they, I know not for what Cause, call Minистра.

Dainty I suppose.

Seasoned with these Spices. A Kettle is set upon the Fire full of Water, they throw ino it some Pieces of Cheese made of Cow's Milk, which long before was grown as hard as a Stone; for there is need of a good Ax to break any Thing of. When these Fragments begin to be dissolved by the Warmth of the Water, they give it a Taste, that it cannot be called meer Water. They prepare the Stomach with this Broth.

Fit for Swine.

Then a little Flesh of Tripe of an old Cow is served up, but boiled fifteen Days before.

A. *Fatet*

A. Fætet igitur.

B. Maxime, sed
remedium adhibe-
tur.

A. Quodnam?

B. Dicam, sed ve-
reor ne imiteris,

A. Scilicet.

B. Miscent ovum
calefactæ aquæ? eo
jure perfundunt car-
nem; ita oculi fal-
luntur magis quam
nares. Nam sator
crumpit per omnia.
Si dies requirit e-
sum piscium, Inter-
dum tres auratæ ap-
ponuntur, nec ha-
magnæ, cum sint
septem aut octo con-
vivæ.

A. Nihil præt-
erea?

B. Nihil nisi ille
saxens Caseus.

A. Narras mihi
novum Lucillum:
sed qui potuit tam
exilis apparatus suf-
ficere tot convivis,
præsertim relictis
nullo jentaculo?

B. Imo ne sis
insciens, socrus, nu-
rus, minor natu fi-
lius, famula et ali-

It stinks then.

Yes, but a Remedy is
applied.

What?

I will tell you, but I fear
lest you should imitate it.

Yes.

They mix an Egg with
warm Water; with that
Sawce they sprinkle the
Flesh; so the Eyes are de-
ceived more than the Nos-
trils. For the Stink breaks
through all. If the Day
requires the Eating of Fish
sometimes three Gilt-heads
are served up, nor these
great ones, when there are
seven or eight Guests.

Nothing besides?

Nothing but that stony
Cheese.

You tell me of a new
Lucillus: But how could
such slender Provision
suffice so many Guests,
especially refreshed with
no Breakfast?

Nay that you may not
be ignorant, a Mother-
in-Law, a Daughter-in-
Law, the younger Son, a
2 quot

quot parvuli alebantur ex reliquiis ejus convivii.

A. Tu quidem auxisti meam admirationem, non admisti.

B. Vix possum describere istuc tibi, nisi prius depinxero Ordinem convivii.

A. Pinge igitur.

B. Antronius obtinebat primum locum, Nisi quod ego sedebam dexter illi, velut Extraordinarius. E regione Antronii Orthrogonus, Verpius affidebat Orthrogono. Strategus Natione Græcus Verpic. Natus major filius affidebat sinister Antronio. Si quis conviva accessit, locus dabatur pro dignitate. Primum erat minimum periculi vel discriminis de jure; Nisi quod fragmenta casei bubulini natabant in discis procetum. Cæterum quoddam valum fiebat ex ferme quatuor phialis vi-

Maid, and some little ones were fed out of the Remains of that Meal.

You indeed have increased my Admiration, not taken it away.

I can hardly describe that to you, unless first I paint to you the Order of the Feast.

Paint it then.

Antronius had the first Place, but that I sat upon his Right-hand, as an extraordinary Person. Over-against Antronius Orthrogonus Verpius sat by Orthrogonus Strategus by Nation a Greek by Verpius. His eldest Son sat on the Left-hand of Antronius. If any Guest came in, a Place was given him according to his Worth. First there was very little of Danger or Hazard as to the Broth. But that Pieces of Cheese made of Cows Milk swum in the Dishes of the great Folks. But a certain Rampart was made out of commonly four Vials of Wine and Water, that no body could touch what was served up,

ni aquaque, ut nemo p[er]t[er]at attingere quod erat appositum, p[er]t[er] tres, ante quos patina stabat; nisi quis sustinuisset esse impudentissimus, et transilire s[er]pta. Nec tamen ea patina manebat diu, sed tollebatur mox, ut aliquid superesset Familiae.

A. Quid igitur cedebant reliqui?

B. Deliciabantur suo more.

A. Qui?

B. Macerabant illud argillaceum p[an]em vino vetustissima s[er]cis.

A. Tale convivium oportuit esse p[er]breve?

B. Frequenter prolixius hora.

A. Qui potuit?

B. Sublatis mox, ut dixi, quae non carebant periculo; caesus apponebatur, unde erat nullum periculum, ne quisquam abraderet quidquam esuario cultello. Illa praeslata s[er]x mane-

besides three, before whom the Dish stood; unless any one would have endured to be very impudent, and to leap over the Hedge. Nor yet did that Dish stay long, but was taken away presently, that something might be left for the Family.

What then did the rest eat?

They feasted after their Fashion.

How?

They soaked that Clay Bread in Wine of very old Dregs.

Such a Feast must have been very short.

Often longer than an Hour.

How could it?

These things being taken away presently, as I said, which did not want Danger, the Cheese was set on, from whence there was no Danger, lest any one should scrape any thing with an eating Knife. That famous bat;

bat, et suus cujusque panis. Atque fabule miscabantur tuto inter hæc bellaria. Interim Senatus Fæminarum prandebat.

A. Quid *Opera* interim?

B. Habebant *nihil commune nobiscum*; prandebant ac cenabant *suis Horis*?

A. Verum *cujusmodi apparatus*?

B. *Illiuc est tuum divinare.*

A. At *Hora* vix sufficit *Germanis* in Jentaculum, tantundem in Merendam, sesquibora in prandium; *duæ Horæ* in Cenam, ac nisi expleantur affatim elegantiori vino, bonis Carnibus ac Piscibus, deserunt Patronum, ac fugiunt in Bellum.

B. Cuique genti est *suis mos*. Itali impendunt minimum gulæ, malunt Pecuniam quam Voluptatem? et sunt sobrii Natura quæque, non solum Instituto.

Dregs staid, and every one's Bread. And Stories were mixed safely amongst these Sweet-meats. In the mean time the Parliament of Women dined.

What did the *Work folks* in the mean time.

They had *nothing common with us*; they dined and supped at *their own Hours*.

But of *what sort* was the Provision?

That is your Part to guess.

But an *Hour* hardly suffices the *Germans* for Breakfast, as much for Drinking, an *Hour and a Half* for Dinner, two Hours for Supper, and unless they be filled plentifully with fine Wine, good *Flesh and Fish*, they forsake *their Master*, and fly into the War.

Every Nation has its own *Way*. The *Italians* bestow very little upon the *Throat*, they had rather have *Money* than *Pleasure*; and they are sober by *Nature* too, not only by *Custom*.

A. Nunc

A. Nunc profecto non miror te rediisse nobis tam exilem, sed demiror te rediisse omnino vivum, praesertim cum assuevisses antea Capis, Perdicibus, Turturibus et Phasianis.

B. Plane perieram, nisi Remedium repertum fuisset.

A. Res male agitur, ubi est opus tot Remediis.

B. Efficeram ut quarta Pars pulli elixi daretur mihi jam languescenti, in singula convivia.

A. Nunc incipies vivere.

B. Non admodum. Exiguus pullus emebatur, ne multum impederetur; cujusmodi sex non sufficerent uni Polono boni Stomachi in Jenaculum. Nec dabant ciquam empto, ne esset quid impendii. Quare ala aut poples enecti macie, et semivivi coquebatur. Fecur dabatur filio Orthrogoni In-

Now truly I do not wonder that you are returned to us so thin, but I wonder that you are returned at all alive: especially when you were accustomed before to Capons. Partridges, Pigeons and Pheasants.

I had certainly perished, unless a Remedy had been found out.

A Matter is ill managed, where there is need of so many Remedies.

I had prevailed that a fourth Part of a Pullet boiled should be given me now languishing, for every Meal.

Now you will begin to live.

Not very much. A small Pullet was bought, lest much should be expended; of which Sort six would not suffice one Polander of a good Stomach, for Break-fast. Nor did they give Meat to it when bought, that there might not be any Thing of Charge. Wherefore a Wing or a Leg of it mortified with Leanness, and half alive was boyled. The Liver

fanti Mulieres autem *ebibebant* jus *semel* atque *iterum*, nova *Aqua* infusa *subinde*. Itaque *poples* veniebat *ad me* *liccior pumice*; et *insipidior* quovis *putri*, ligno. *Jus* erat *nihil* nisi *mera Aqua*.

A. Et tamen audio *genus avium* esse *illic* *copiosissimum*, et *elegans* et *vile*.

B. Est *prorsus*, sed *Pecunia* est *carior* illis.

A. Dedisti satis *penarum*, *etiamsi* occidisses *Romanum Pontificem*, aut si *minxisses* ad *sepulchrum divi Petri*.

B. Sed *audi* *reliquum fabulae*. Scis *esse* in *quaque hebdomade* *quinque dies*, quibus *vescimur* *carnibus*.

A. Nimirum.

B. Itaque *emebant* *duntaxat duos pullos*, *Die Jovis* *fingebant* *se oblitos emere*, ne *vel apponerent* *totum pullum* *eo die*,

was given to the Son of Orthogonus an Infant. But the Women supp'd of the Broth once and again, new Water being poured on now and then. Wherefore the Leg came to me dryer than a Pumice Stone, and more insipid than any rotten Wood, The Broth was nothing but meer Water.

And yet I hear that Fowl is there very plentiful, and fine and cheap.

It is indeed, but Money is dearer to them.

You have suffered Punishment enough, altho' you had killed the Roman Pontif, or if you had pifsed against the Sepulchre of St. Peter.

But bear the rest of the Story. You know there are in every Week five Days, upon which we eat Flesh-

Yes.

Wherefore they bought only two Pullers. On Thursday they pretended they forgot to buy one, lest either they should

*vel aliquid super-
esset.*

A. *Næ iste Antro-
nius superat Plauti-
num Euclionem. Sed
quo remedio consu-
lebas vitæ piscariis
diebus.*

B. *Dederam nego-
tium cuidam Amico,
ut emeret tria Ova
mihi meo are in sin-
gulos Dies, duo in
Prandium, unum in
Cenam. Sed heic
quoque faminx pro
recentibus care em-
tis supponebant se-
miputria. Ut crede-
rem praeclare mecum
actum, si esset unum
ex tribus quod posset
edi. Tandem eme-
ram et utrem Purio-
ris vini mea pecu-
nia: cæterum muli-
eres effracta sera,
intra paucos dies ex-
sorbuerunt, Antro-
nio non admodum
irato.*

A. *Itane nullus
erat illic, quem mi-
seresceret tui?*

B. *Miseresceret?
Ino videbar illis*

*serve up a whole Pullet
that Day, or something
should be left.*

*Truly that Antrionius
out does Plautus's Euclio.
But by what Remedy did
you provide for life on
Fish Days.*

*I gave a charge to a
certain Friend, that he
should buy three Eggs for
me with my own Money
for every Day, two for
Dinner, one for Supper.
But here likewise the
Woman for fresh ones
dear bought, put me half
rotten ones. That I
thought they dealt well
with me, if there was one
of three that could be
eaten. At length I bought
likewise a Cagg of purer
Wine with my own Mo-
ney: but the Women ha-
ving broken the Lock, in
a few Days drunk it of,
Antrionius not being very
Angry.*

*Ay. was there none
there that pitied you?*

*Pitied? Nay I seemed
to them some Glutton,
quit-*

quispiam *gluto et bel-luo*, qui *unus* devorare tantum ciborum. Itaque Orthrogonus *admonebat* me *subinde*, haberem *rationem* ejus regionis; et *con-sulerem mea* incolumitati; et *commemorabat aliquot* no-strates, quibus *eda-citas conciliaffet* illic *aut* mortem, *aut* aliquem *gravissimum* morbum. Cum is *videret* me *fulcire corpusculum* quibusdam *deliciis*, quas *Pharmacopole* vendicant *illic* ex pineis *nutleis*, *aut* *peponum melonumque*, *fractum et assiduus laboribus*, et *ineaia*, et *jam etim morbo*, suabornat *medicum* amicum *mibi ac familiarem*, ut *persuadeat moderationem* victus. *Egit hoc mecum diligenter*; *moxque* *sensi subornatum*, nec *respondi tamen*. Cum *ageret idem mecum accuratius*, nec *faceret finem ad-*

and a Gormandizer, who alone devoured so much Meat. Therefore Orthrogonus advised me now and then, to have a Regard to that Country, and take care of my Security: and he mentioned some of our Country-men, upon whom Gluttony had brought there either Death, or some very grievous Distemper. When he saw me prop up my poor Body with some Dainties which the Apothecaries sell there of Pine-kernels, or of Cucumbers, and Melons, being broke both with continual Fatigues and Fasting, and now also with a Distemper, he procures a Dr. a Friend to me and Acquaintance, to persuade me to a Moderation of Diet. He treated upon this with me diligently; and presently I perceived he was put upon it, yet I did not answer. When he treated upon the same Thing with me more accurately, and did not make an End of advising me. Tell me say I, ex-monendi

monendi. Dic mihi inquam, egregie vir, loqueris isthac serio an joco? Serio inquit. Quid igitur suades ut faciam, Abstine a Cænis in totum; et adde Vino ut minimum, dimidium Aquæ. Risi praelarum Consilium. Si cupis me extinctum, esset Mors huic corpusculo, et raro et exili et subtilissimis Spiritibus, abstinere vel semel a Cæna. Habeo id compertum toties ipsa re, ut non libeat experiri iterum. Quid autem censes futurum, si sic pransus temperem a Cæna? Et jubes Aquam addi tali Vino? Quasi non præstaret bibere puram Aquam quam sæculentam. Nec dubito quin Orthrogonus jussu te loqui hæc. Medicus subrist, ac mitigavit Consilium. Non loquor hæc, inquit, doctissime Gilberte,

cellent Sir, do you say those Things in Earnest or in Jest? In Earnest says he. What then do you advise me to do. Abstain from Suppers altogether; and add to your Wine, at least, half Water. I laugh at his famous Advice. If you desire to have me dead, it would be Death to this poor Body both thin and spare and of very subtle Spirits, to abstain but once from Supper. I have found that so often by Experience, that I have no Mind to try again And what do you think would be, if when I have so dined I should abstain from Supper? And do you order Water to be added to such Wine? As tho' it were not better to drink pure Water than dreggy. Nor do I doubt but Orthrogonus bid you say this. The Dr. smiled, and qualified his Advice. I do not say these things, quoth he most learned Gilbert, that I would restrain you from Suppers altogether; you may

quod arceam te a Cænis in totum; licebit gustare Ovum, et bibere semel, sic enim ipse vivo. Ovum coquitur in Cænam, capio inde dimidium vitelli, do reliquum filio, mox hausto Semioyatho Vini, studeo in multam Noctem.

A. Num Medicus prædicabat *isthac* vera.

B. Verissima. Nam ipse *ambulaus* sorte *per viam* redibam a sacro, et comes admonuerat medicum habitare illic; libuit videre illius regnum. erat autem dominicus dies: *Pulsavi* fores, *aperta sunt*, ascendi, *offendo* medicum *prudentem* cum filio, et eodem famulo; apparatus erant duo ova, nihil *præterea*.

A. Homines oportuit esse *exsanguis*.

B. Imo *ambo* erant *pulchre* habito corpore, *vivido* ac *rubido* colore, *latis* oculis.

tast an Egg, and drink once; for so I my self live. An Egg is boiled for Supper. I take from thence half of the Yoke. I give the rest to my Son, by and by *having drunk* half a Glass of Wine. I study till late at Night.

Did the Dr. say those *those things* truly?

Very truly. For I my self walking by chance along the Street was coming from Prayers. And my Companion had told me that the Doctor lived there? I had a Mind to see his Kingdom: and it was the Lord's Day: I knocked at the Door, it was opened I went up, I find the Doctor dining with his Son, and the same his Servant. The Provision was two Eggs, nothing besides.

The Men must have been void of Blood.

Nay both were of a good like Body; of a lively and a ruddy Colour, with chearful Eyes.

A. Est

OPULENTIA SORDIDA.

A. Est *vix* credibile.

It is *scarce* credible.

B. At *ego narro* compertissima. *Nec* ille solus vivit *ad istum modum*, sed complures alii, et clari imaginibus, et re lauta. *Polyphagia* et *Polypofia*, crede mihi, est *res consuetudinis*, non *naturæ*. Si quis *assuescat* paulatim, *proficiet* eo tandem, ut *faciat* idem quod Milo, qui *absumpsit totum bovem eodem die*.

But I tell you things I know very well. Nor does he alone live *after that Manner*, but many others both nobly descended and of a good Estate. *Much Eating* and *much Drinking*, believe me, is a thing of Custom, not Nature: If any one would use himself by Degrees, he would improve to that Degree at last, that he might do the same that Milo did, who eat up a whole Ox in the same Day:

A. Immortalem Deum! Si licet *tueri valetudinem tam parvo victu, quantum impendiorum perit Germanis, Anglis, Danis et Polonis*.

Immortal God! if it be possible to maintain one's Health with so little Victuals, how much Charge is lost by the Germans, English Danes, and Poles.

B. Plurimum *haud dubie*, et quidem non *sine gravi detrimento tum valetudinis, tum Ingenii*.

Very much no Doubt, and indeed not without grievous Prejudice both to the Health, and also to a Man's Parts.

A. S&J

176 OPULENTIA SORDIDA.

A. Sed quid ob-
stabat quo minus il-
le victus sufficeret
tibi?

But what hindered
that that Diet would not
suffice you?

B. Quia assueve-
ram diversis, et e-
rat serum jam muta-
re consuetudinem;
quoniam exiguitas
ciborum non tam
offendebat me quam
corruptio. Duo ova
poterant sufficere,
si fuissent recens na-
ta: Cyathus vini
erat satis nisi va-
pida fex daretur
pro vino: Dimidi-
um panis aluisset,
nisi argilla daretur
pro pane,

Because I had been ac-
customed to different
things, and it was too
late then to change a
Custom; altho' the small
Quantity of the Victuals
did not so much offend me
as the Corruption. Two
Eggs might have sufficed,
if they had been new laid:
A Glass of Wine was
enough, but that dead
Dregs was given me for
Wine: Half a Loaf
would have fed me, but
that Clay was given me
for Bread.

A. Antonium esse
adeo sordidum in
tantis opibus!

That Antonius should
be so sordid in so much
Wealth!

B. Arbitror ejus
censum non fuisse in-
tra octoginta Millia
ducatorum. Nec
erat ullus annus, quo
lucrum mille ducato-
rum non accederet
ut dicam paucissimum.

I believe his Estate
was not less than eighty
thousand Duckets. Nor
was there any Year, in
which the Gain of a
thousand Duckets was
not added to it, to speak
very sparingly.

A. Sed num juvenes illi quibus hæc parabantur, utebantur eadem parsimonia?

B. Utebantur, sed domi duntaxat, foris liguriebant, scorabantur, ludebant alea. Cumque propter gravaretur impendere teruntium in gratiam honestissimorum convivarum, juvenes perdebant interdum sexaginta ducatos, una nocte alea.

A. Sic solent perire qua corraduntur sordibus: Verum incolumis et tantis periculis quo te confers?

B. Ad vetustissimum contubernium Gallorum sarturus quod dispendii factum est illic.

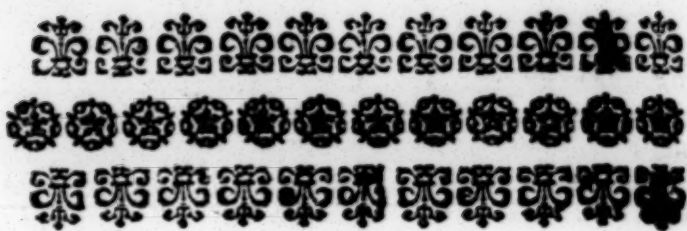
But whether or no did the young Men, for whom this was provided, use the same frugality?

They did use it; but at Home only, abroad they faired daintily, who-red, played at Dice: and whereas the Father thought much to expend a Farthing on the Account of the most honourable Guests, the young Fellows lost sometimes sixty Duckets in one Night at Dice.

So that uses to be lost, which is scraped together by Covetousness. But now that you are escaped out of so great Danger, whither do you betake your self.

To a very old Club of French-men, to make up what Loss I suffer'd there.





DILUCULUM.

A. **H**ODIE vole-
bam te con-
ventum, *sed* negaba-
ris *esse* domi.

B. Non mentiti
fuit *omnino*. Non
eram *quidem* tibi, *sed*
eram *tum* mihi maxi-
me.

A. Quid *enigma-
tis* est *istud*?

B. Nosti *illud* ve-
tus *proverbium*. Non
dormio *omnibus*. Nec
jocus *Nasica* fugit te,
cui volenti *invisere*
familiarem *Ennium*,
cum *Ancilla* jussu
Heri, negasset *esse* do-
mi; *Nasica* sensit et
discessit. *Ceterum*
ubi *Ennius* vicissim
ingressus domum
Nasica, rogaret *pue-
rum* num *esset*
intus, *Nasica* clama-

To Day I was desirous
to have met with you,
but you were denied to be
at home.

They did not lye al-
together. I was not in-
deed for you, *but* I was
then for my self very
much.

What Riddle is *that*?

You know *that* old
Proverb, I do not Sleep
for all Men: Nor does
the Jest of *Nasica* scape
you, to whom desirous to
visit his Friend *Ennius*,
when the Maid by the
Order of her Master, de-
nied that he was at home;
Nasica perceived it and
departed. But when *En-
nius* in his Turn entering
the House of *Nasica*, ask-
ed the Boy whether he was
vit

vit de Conclavi, in-
quiens non sum do-
mi. *Quumque* En-
nius *agnita* Voce
dixisset, impudens,
non agnosco te lo-
quentem? Imo, in-
quit Nafica, tu im-
pudentior qui non
habet *fidem* mihi,
cum ego crediderim
tux Ancillæ.

A. Eras fortassis
occupator.

B. Imo Suaviter
otiosus.

A. Rursum tor-
ques *Ænigmatæ*.

B. Dicam igitur
explanate. Nec di-
cam *Ficum* aliud
quam *Ficum*.

A. Dic.

B. Altum dor-
miebam:

A. Quid ais?
Atqui octava *Hora*
præterierat jam
cum *Sol* surgat hoc
Menſe ante quartam.

within. Nafica shouted
from the Parlour, saying
I am not at Home. And
when Ennius knowing his
Voice said, you impudent
Fellow, do not I know
you speaking? Nay, says
Nafica you are more im-
pudent, who do not give
Credit to me, whereas I
trusted your Maid.

You were perhaps bu-
sy.

Nay sweetly idle.

Again you trouble me
with a Riddle.

I will tell you then
plainly: Nor will I call
a Fig any thing else than
a Fig.

Tell me.

I was fast asleep.

What say you? But
the eighth Hour had pas-
sed then, whereas the Sun
riseth this Month before
the fourth.

B. Liberum est
Soli per me *quidem*
surgere *vel* media,
nocte, modo liceat
mibi dormire *usque*
ad satietatem.

A. Verum *u-*
trum istuc accidit *ca-*
su, an est Consue-
tudo?

B. Consuetudo
prorsus.

A. Atqui *consu-*
etudo rei non bonæ;
est pessima.

B. Imo *nullus*
somnia *est* suavior,
quam post solem ex-
ortum.

B. Qua Hora
tandem soles *volin-*
quere lectum?

B. Inter *quartam*
et nonam.

B. Spatium *satis*
amplum. Regine
vix tot horis comun-
tur, *sed* unde *venis-*
ti in istam consue-
tudinem?

B. Quia *solemus*
proferre *convivia*,
kusus, et jocos in
multam noctem.
Pensamus *id* *dispen-*
sa matutino somno.

It is free *for the Sun*
for me *indeed* to rise
even at Mid-night, so
that it be allowed *me* to
sleep to Satisfaction.

But *whether* did that
happen *by Chance*, or is
it a Custom?

Custom *entirely*.

But *the Custom* of a
Thing *not* good is very
bad.

Nay *no Sleep* is plea-
santier *than* after the Sun
is risen.

What Hour *I pray* do
you use to leave your
Bed?

Betwixt *the fourth* and
the Ninth.

Time *long enough*.
Queens *hardly* are so
many Hours a dressing,
but how came you into
that Custom?

Because *we* use to
prolong *Feasts*, Games,
and Jests *till late* at
Night. We make up
that Loss by morning
Sleep.

A. Vis

A. Vix unquam vidi hominem perditius prodigum te.

B. Videtur mihi parsimonia magis quam profusio. Interim nec absumo candelas, nec detero vestes.

A. Præpostera frugalitas: quidem servare vitrum ut perdas gemmas. Ille Philosophus aliter sapuit, qui rogatus quid esset pretiosissimum, respondit tempus. Porro cum constet diluculum esse optimam partem totius diei, tu gaudes perdere quod est preciosissimum in pretiosissima re.

B. An hoc perit, quod datur corpusculo?

A. Imo detrabitur corpusculo, quod tum suavissime afficitur, maximeque vegetatur, cum reficitur tempestivo moderatoque somno, et corroboratur matutina vigilia.

I scarce ever saw a Man more perniciously prodigal than you.

It seems to me Frugality rather than Prodigality. In the mean time I neither consume Candles, nor wear Cloaths.

Preposterous Frugality indeed to save Glass that you may loose Jewels. That Philosopher was otherwise minded, who being asked what was the most precious thing, answered Time. Moreover since it is agreed that the Morning is the best Part of the whole Day you love to loose what is the most precious in the most precious thing.

Is that lost, which is given to the Body?

Nay it is taken from the Body, which then is most sweetly affected, and most of all recruited, when it is refreshed with seasonable and moderate Sleep, and is strengthened with morning Watching.

B. Sed

B. Sed est *dulce* dormire.

A. Quid *potest* esse *dulce* sentienti *nihil*?

B. Hoc *ipsum* est *dulce* sentire *nihil* molestiæ.

A. Atqui *sunt* feliciores *isto* nomine, qui *dormiunt* in sepulchri. Nam nonnunquam *insomnia* *sunt* *molesta* dormienti.

B. Aiunt *corpus* *saginari* *maxime* eo somno.

A. *Ista* est *sagina* *glirium* non *hominum*. Animalia *quæ* parantur *epulis* recte *saginantur*. Quorsum *attinet* homini *accersere* obestitatem, nisi ut *incedat* onustus *graviore* sarcina? Dic mihi, si haberes *famulum*, utrum *malles* obesum, an *vegerum*, et *habilem* *ad omnia munia*?

B. Atqui *non sum* *famulus*.

A. Sat est mihi, quod *malles* mini-

But it is pleasant to Sleep.

What can be pleasant to one that perceives nothing.

This very Thing is pleasant to perceive nothing of Trouble.

But they are more happy in that Respect, who sleep in their Graves; for sometimes Dreams are troublesome to a Man asleep.

They say that the Body is fattened most of all with that Sleep.

That is the fattening of Dormise not of Men. Animals that are prepared for Feasts are rightly fattened. What signifies it for a Man to procure Fattness, but that he may go loaded with a heavier Pack? Tell me, if you had a Servant, whether you had rather have him Fat, or lively and fit for all Services?

But I am not a Servant

It is enough for me, that you had rather have
strum

strum *aptum* officiis a Servant *fit* for Service,
quam bene *sagi-* than well *fattened.*
natum.

B. Plane mallem.

A. At *Plato* dix-
it *animum* hominis
esse hominem, cor-
pus esse nihil aliud
quam domicilium
aut instrumentum.
Tu certe fateberis,
opinor, *animum*
esse *principalem*
portionem hominis,
corpus *ministerium*
animi.

B. Esto si vis.

A. Cum tibi
nolles *ministerium*
tardum abdomine,
sed malles *agilem* et
alacrem, cur paras
ignavum et obesum
Ministram animo.

B. Vincor veris.

A. Jam accipe
aliud *dispendium.*
Ut *animus* longe
præstat Corpori, ita
fateris *Opes* Animi
longe præcellere bo-
na Corporis.

B. Dicis probabili-
le.

A. Sed inter bona
Animi, *Sapientia*
tenet primas.

Indeed I had rather.

But *Plato* said that
the Soul of a Man is the
Man, that the Body is
nothing else than a House
or Instrument. You how-
ever will confess, I sup-
pose, that the Soul is the
principal Part of Man,
the Body the Servant of
the Mind?

Let it be so if you
will.

Since you would not
have a Servant heavy
with a great Belly, but
had rather have one
nimble and brisk, why
do you provide a lazy and
fat Servant for the
Mind?

I am overcome with
Truth?

Now bear another
Loss As the Mind far
excels the Body, so you
confess that the Riches of
the Mind far excel the
good things of the Body.

You say what is like-
ly.

But amongst the good
things of the Mind,
Wisdom has the first
Place.

B. Fa-

B. Fateor.

A. Nulla pars diei est utilior ad parandam hanc, quam Diluculum, Cum Sol exoriens novus adfert vigorem et alacritatem omnibus, discutitque nebulas consuetas exhalari e ventriculo qua solent obnubilare Domicilium Mentis.

B. Non Repugno.

A. Nunc supputa mihi quantum Eruditionis possis parare tibi illis quatuor Horis, quas perdis intempestivo Somno.

B. Multum profecto.

A. Expertus sum plus effici in Studiis, una Hora matutina, quam tribus pomeridianis, idque nullo Detrimento Corporis.

B. Audivi.

A. Deinde reputa illud; si conferas in summam jacturam singulorum dierum,

I confess.

No Part of the Day is more useful for the getting of this, than the Morning, when the Sun rising fresh brings Vigour and Briskness to all things, and dissipates the Fumes that use to be exhaled out of the Stomach, which are wont to cloud the Habitation of the Mind.

I do not say Nay.

Now reckon up for me how much Learning you might get to your self in those four Hours, which you Loose in unseasonable Sleep.

Much indeed.

I have experienced that more is done in one's Studies, in one Hour in the Morning, than in three in the Afternoon, and that with no Damage to the Body.

I have heard so.

Then consider that; if you cast up into a sum the Loss of every Day, quantus

quantus *cumulus* sit
futurus.

B. *Ingens profecto*

A. Qui *profundit gemmas et aurum temere*, habetur *prodigus*, et *accipit tutorem*; qui perdit *hec bona tanto pretiosiora*, *nonne est multo turpius prodigus*.

B. Sic apparet, si *perpendamus rem recta ratione*.

A. Jam *expende illud quod Plato scripsit*, nihil esse *pulchrius, nihil amabilius sapientia*, quæ si posset *cerni corporeis oculis*, excitaret *incredibiles amores sui*.

B. Atqui illa non potest *cerni*.

A. Fateor, *corporeis oculis, verum cernitur oculis, animi, quæ est potior pars hominis*, et ubi est *incredibilis amor*, ibi oportet *ad sit summa voluptas*, quæ *tunc animus con-*

how great a *Mass* it will be.

A huge one truly.

He that *squanders away Jewels and Gold rashly*, is reckoned a *Prodigal*, and *receives a Guardian*; He that *throws away these good things so much more precious*, is not he much more *scandalously Prodigal*.

So it appears, if we *examine the Matter by right Reason*.

Now consider that *which Plato writ*, that nothing is more beautiful, *nothing more lovely than Wisdom*; which if it could be *seen with bodily Eyes*, would raise *incredible Love of it self*.

But that cannot be *seen*.

I confess, *with bodily Eyes*, but it is seen *with the Eyes of the Mind*. *which is the better Part of Man*, and where there is *incredible Love*, there must be the *greatest Pleasure*, as oft as the gre-

greditur cum tali amica.

B. Narras verisimile.

A. I nunc et commuta somnum imaginem mortis, cum hac voluptate, si videtur.

B. Verum interim nocturni lusus pereunt.

A. Perdit plumbum bene, qui vertit in aurum, Natura tribuit noctem somno. Exoriens sol revocat cum omne genus animantium, tum præcipue hominem ad munia vite. Qui dormiunt, inquit Paulus, dormiunt nocte. et qui sunt ebrii, sunt ebrii nocte. Proinde quid est turpius quam, cum omnia animantia expergiscantur cum sole, quadam etiam saluent eum nondum apparentem, sed adventantem cantu; cum elephante adoret orientem solem, hominem stertere diu post exortum so-

Mind confers with such a Mistress.

You say what is likely.

Go now and change Sleep, the Image of Death, for this Pleasure, if it seems good.

But in the mean time Nightly Sports are lost.

He loses Lead well, who turns it into Gold, Nature has given the Night for Sleep. The rising Sun calls upon both every Kind of living Creatures, and especially Men to the Offices of Life. They who sleep, says Paul, sleep in the Night; and they who are drunk, are drunk, in the Night. Therefore what is more scandalous than, when all animals awake with the Sun, some also salute him not yet appearing, but coming with Singing; when the Elephant adores the rising Sun, that Man should snore a long time after the Rising of the Sun? As often as that Golden Splendor enlightens your Bed

lis?

lis? *Quoties ille aureus splendor illustratum cubiculum nonne videtur exprobrare dormienti, stulte, quid gaudes perdere optimam partem vite tue? Non luceo in hoc ut dormiatis abdit, sed ut invigiletis honestissimis rebus. Nemo accendit lucernam, ut dormiat, sed ut agat aliquid operis: Et nihil aliud quam Stertis ad hanc lucernam pulcherrimam omnium.*

A. Declamas belle.

B. Non belle, sed vere. Age non dubito quin audiveris frequenter illud Hesiodum, *Parfimonia est sera* in fundo.

A. Frequentissime nam vinum est optimum in medio dolio.

B. Atqui prima pars in vita nimirum *adolescencia* est optima.

A. Profecto sic est.

B. At diluculum

Chamber does it not seem to upbraid you sleeping thou Fool, why dost thou love to loose the best Part of thy Life? I do not shine for this, that you may sleep in private, but that you may mind the most honourable things. No Body lights a Candle, that he may sleep, but that he may do some Work? and dost thou nothing else but snore by this Candle the finest of all.

You dectaim prettily.

Not prettily, but truly.

Well I doubt not but you have heard frequently that of Hesiod, *sparing is too late* in the Bottom.

Very frequently, for Wine is the best in the middle of the Cask.

But the first Part in Life to wit Youth, is the best.

Truly so it is.

But the Morning is
R est

est hoc diei, quod
adolescentia vita.
An non faciunt igitur
stulte, qui perdunt
adolescentiam iugis,
matutinas horas somno?

A. Sic apparet.

B. An est ulla
possessio, quæ sit con-
ferenda cum vita
hominis?

A. Ne universa
gaza quidem Per-
sarum.

B. An non odif-
ses hominem vehe-
menter, qui posset
ac vellet decurtare
vitam tibi malis arti-
bus ad aliquot
annos?

A. Ipse Mallem
eripere vitam illi.

B. Verum arbi-
tror peiores et no-
centiores, qui volen-
tes reddunt vitam
breviorem sibi.

A. Fateor, si
qui tales reperiun-
tur.

B. Reperiuntur?
Im omnes similes
tui faciunt id.

A. Bona Verba.

B. Optima. Re-

that to the Day, which
Youth is to Life. Do
not they do therefore
foolishly, who lose their
Youth in Trifles, their
Morning Hours in Sleep?

So it appears.

Is there any Posses-
sion, that is to be com-
pared with the Life of
Man.

Not all the Treasure
indeed of the Persians.

Would you not hate
the Man very much,
who could and would
shorten your Life for you
by evil Arts for some
Years?

I had rather take his
Life from him.

But I think them
worse and more mis-
chievous, who voluntari-
ly make Life shorter to
themselves.

I confess, if any
such are found.

Found? Nay all like
you do that.

Good Words.

Very Good.

Think
puta

puta sic cum tuo animo, nonne Plinius videtur dixisse rectissime, vitam esse vigillam, et hominem vivere hoc pluribus horis, quo maiorem partem temporis impenderit studiis. Somnus enim est quaedam mors. Unde et fingitur venire ab inferis, et dicitur Germanus mortis ab Homero. Itaque quos somnus occupat, nec censentur inter vivos, nec inter mortuos, sed tamen potius inter mortuos.

A. Ita videtur omnino.

B. Nunc subducito rationem mihi, quantum portionem vitae refecit sibi, qui singulis diebus perdunt tres aut quatuor horas somno.

A. Video immensam summam.

B. Nonne haberes Alchymistam prodeco, qui posset adjicere decem annos summæ vitæ, et revocare profectionem ætatem

this with your Mind, Does not Pliny seem to have said very rightly, that Life is a Watch, and that Man lives so many the more Hours, by how much the greater Part of his Time he spends in his Studies. For Sleep is a Sort of Death. From whence also it is pretended to come from Hell, and is call'd the Brother German of Death by Homer. Wherefore those whom Sleep seizeth are neither thought amongst the Living, nor amongst the dead, but yet rather amongst the Dead.

So it seem indeed.

Now cast up the Account for me, how great a Part of Life they cut off from themselves, who every Day loose three or four Hours in Sleep.

I see an immense Sum.

Would not you reckon the Alchymist for a God, that could add ten Years to the Sum of your Life, and call

ad

ad vigorem adolescentiæ?

A. Quid ni habere?

B. Sed *potes præstare hoc tam divinum beneficium tibi.*

A. Qui sic?

Quia *mane est adolescentia diei, juvenis fervet usque ad Meridem. Mox virilis ætas, cui succedit vespæra pro senectâ; occasus excipit vespæram, velut mors diei. Parsimonia autem est magnum vesticum, sed nusquam majusquam heic. An non igitur adjunxit sibi ingens lucrum, qui desit perdere magnam partem vitæ, eamque optimam.*

A. prædicas vera.

B. Proinde eorum querimonia videtur admodum impudens, qui accusant naturam, quod finierit vitam hominis tam angustiis spatiis, cum ipsi sponte amputent sibi tantum ex eo quod datum est. Vita

back *advanced Age to the Vigour of Youth?*

Why should not I reckon him so?

But you may do this so *divine* a Benefit to your self.

How so?

Because *the Morning* is *the Youth* of the Day, *Youth* keeps warm till Noon. By and by the manly Age, *after which* comes *the Evening* for old Age, *Sunset* succeeds *the Evening*, as *the Death* of the Day. And *Frugality* is a great Revenue, but no where greater than *here*. Has not he therefore procured to himself a huge Gain, who has ceased to lose a great Part of his Life, and that the best?

You say true.

Wherefore *their Complaint* seems very impudent, who accuse Nature, for having bounded *the Life* of Man within so narrow a Compass, when they of *their own Accord* cut off from themselves so much of that which was given them. Life is long *est*

est longa satis cuique, si dispensetur parce. Nec est mediocris profectus, si quis gerat quaque suo tempore. Aprandio vix sumus semi-homines, cum corpus onustum cibis aggravat mentem. Nec est tutum evocare spiritus ab officina stomachi, peragentes officium concoctionis ad superiora, multo minus a cena. At homo est totus homo matutinis horis, dum corpus est habile ad omne ministerium, dum alacer animus viget, dum omnia organa mentis sunt tranquilla et serena, dum particula divina aure spirat, ut ait ille, ac sapit suam originem, et rapitur ad benefita.

A. Tu concionaris quidem eleganter.

B. Faber ararius ob vile Lucellum surgit ante lucem, et amor Sapientie non potest experefacere

enough for every one, if it be disposed of sparingly. Nor is it a mean Proficiency, if a Man does every thing in it's Time. After Dinner we are scarce half Man, when the Body loaden'd with Meat oppresses the Mind. Nor is it safe to call off the Spirits from the Work-house of the Stomach, performing the Office of Concoction to the upper Parts, much less after Supper. But a Man is wholly Man in the Morning Hours, whilst the Body is fit for all Service, whilst the chearful Mind is vigorous, whilst all the Organs of the Mind are quiet and serene, whilst the Particle of divine Air breaths, as a certain one says, and has a Tincture of it's Original, and is carried out to honourable Things.

You preach indeed finely.

A Brazier for poor Gain rises before Light, and the Love of Wisdom cannot awake us, that we may hear at least

nos, ut audiamus saltem Solem evocantem ad inestimabile lucrum. Medici fere non dant Pharmacum nisi diluculo, illi norunt aureas Horas, ut subveniant Corpori, nos non novimus eas ut locupletemus et sanemus animum? Quod si hæc habent leve pondus apud te, audi quid illa Cælestis Sapientia apud Solomonem loquatur. Qui vigilaverint ad me, inquit, mane, invenient me. In Mysticis Psalmis, quanta commendatio matutini temporis? Mane Prophetæ extollit misericordiam domini, mane ejus vox auditur, mane ejus deprecatio prævenit Dominum, Et apud Lucam Evangelistam populus expetens sanitatem et doctrinam a domino, confluit ad illum mane. Quid suspiras?

the Sun calling us up to inestimable Gain. Doctors commonly give not Physick but in the Morning; they know the golden Hours, to relieve the Body, do not we know them to enrich and cure the Mind? But if these things have little Weight with you, bear what that heavenly Wisdom with Solomon says. They that watch for me, says she, in the Morning shall find me. In the mystical Psalms how great is the Commendation of the Morning Time? In the Morning the Prophet extols the Mercy of the Lord, in the Morning his Voice is heard in the Morning his Prayer prevents the Lord. And in Luke the Evangelist, the People desiring Health and Instruction from the Lord, flock to him in the Morning. Why do you sigh.

A. Vix teneo lacrymas, cum subit quantam jacturam vitæ fecerim.

B. Est supervacaneum discruciaci ob ea, quæ non possunt revocari, sed tamen possunt sarciri posterioribus curis. Incumbe huc igitur potius quam facias jacturam futuri temporis quoque inani deploratione præteritorum.

A. Mones bene, sed diutina consuetudo jam fecit me sui juris.

B. Phy! Clavus pellitur clavo, consuetudo vincitur consuetudine.

A. At durum est relinquere ea quibus diu assueveris.

A. Initio quidem, sed diversa consuetudo primum lenit eam molestiam, mox vertit in summam voluptatem, ut non oporteat te penitere brevis molestiæ.

A. Vereor ut succedat.

I scarce refrain from Tears, when I think how great a Waste of Life I have made.

It is needless to be tormented for those things, which cannot be recalled, but yet may be cured by future Care. Apply yourself to this therefore, rather than make a Waste of the Time to come too by a vain lamenting of what is past.

You advise well, but long Custom has now brought me under its Dominion.

Puh! a Nail is driven out by a Nail, Custom is overcome by Custom.

But it is hard to leave those things to which you have been long used.

At the beginning indeed, but a different Custom first mitigates that Trouble, by and by turns it into the greatest Pleasure, that you ought not to be concerned for a short Trouble.

I am afraid it will not succeed.

B. Si

B. Si *esses* septuagenarius, *non retraherem te a solitis*, nunc *vix egressus es* decimum septimum annum opinor. *Quid autem est*, quod *ista ætas non possit vincere*, si adlit modo *promptus animus*?

A. Quidem *aggrediar*, conaborque, *ut fiam Philologus ex Philypno*.

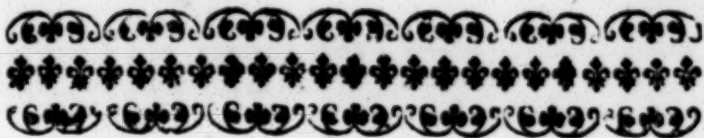
B. Si *feceris id*, scio *suos*, *post paucos dies*, et *gratulaberis serio tibi*, et *ages mihi grates*, qui *monuerim*.

If you were seventy Years old, I would not take you off from what you were used to, now you are scarce pass'd the seventeenth Year, I believe. And what is it which that Age cannot conquer, if there be but a ready Mind?

Truly I will attempt it, and endeavour, that I may become a Philologer of a lover of Sleep.

If you do that, I know well enough, after a few Days, both you will rejoice in earnest to your self, and give me Thanks, who advised you to it.





COLLOQUIUM SENILE.

Eusebius, Pampirus, Polygamus Glycon.

Eu. **Q**Uas novas
aves video
hic? nisi animus fal-
lit me, aut oculi pro-
spiciunt parum, vi-
deo tres veteres con-
gerrones meos confi-
dentes, Pampirum,
Polygamum et Glyci-
onem.

Pa. Quid tibi vis
cum vitreis oculis fas-
cinator? Congredere
propius Eusebi.

Po. Salve Eusebi
multum exoptate.

Gly. Sit bene tibi
omptime vir.

Eu. Una salute sal-
vete omnes. Quis
Dens aut casus felici-
or deo conjunxit
nos? Nam nemo nos-
trum vidit alium jam
quadraginta annis,
opinor. Mercurius

What new Birds do I
see here? Unless my
Mind deceives me, or my
Eyes discern but little,
I see three old Compa-
nions of mine sitting toge-
ther, Pampirus, Polyga-
mus and Glycion.

What do you mean
with your Glass Eyes,
you Wizzard? Come
nearer Eusebius.

God save you Euse-
bius much long'd for.

May it be well with you
very good Sir?

In one Salutation God
save you all. What
God or Chance more
lucky than a God has
join'd us? For none of
us has seen another
now this forty Years, I
think. Mercury could
non

196 COLLOQUIUM SENILE.

non potuisset *contra-*
here nos *in unum*
melius *suo caduceo.*

Quæ agitis hic?

Pa. Sedemus.

Eu. Video, *sed*
qua de causa?

Po. Operimur *cur-*
rum, qui *devebat*
nos *Antwerpiam.*

Eu. Ad Mercatum?

Po. Scilicet; *sed*
Spectatores *magis*
quam *Negotiatores*

Eu. Et nobis est
iter eodem. *Verum*
quid *obstat*, quo
minus eatis?

Po. Nondum con-
venit *cum* aurigis.

Eu. Difficile *genus*
hominum: *sed* visne
ut imponamus illis?

Po. Liberet *si* lice-
ret.

Eu. Si nulemus nos
velle *abire* simul *pe-*
dites.

Po. Credant citius
cancros *volaturos*,
quam nos tam *gran-*
des confecturos *hoc*
iter *pedibus.*

Gl. Vultis *rectum*
ac *verum* consilium?

P. Maxime.

not have brought us toge-
ther better with his Rod.
What are you doing here?

We are sitting.

I see, but for what
Cause?

We are waiting for a
Coach, that should carry
us to *Antwerp.*

To the Mart?

Yes? but Spectators
more than Traders.

And we are travel-
ling to the same Place.
But what hinders that
you do not go?

We are not yet agreed
with the Coachmen.

A hard kind of Men.
But are you willing
that we should impose
upon them?

It would please me if
it could be.

Let us Pretend that
we will go together *on*
Foot.

They would believe
sooner that Crabs would
fly, than that we so El-
derly should dispatch this
Journey on Foot.

Would you have right
and true Advice.

Yes.

Gi. Illi

Gl. Illi Potant,
quo diutius faciunt
id, hoc plus periculi
erit necubi deiciant
nos in Lutum.

Po. Oportet veni-
as admodum diluculo,
si velis Aurigam So-
brium.

Gl. Quo perveni-
amus maturius Ant-
werpiam, stipulemur
currum nobis quatu-
or solis. censeo tan-
tilium Pecunia con-
temndum. Hoc dam-
num pensabitur
multis commoditati-
bus: sed bimus commo-
dius, ac transige-
mus hoc iter suavif-
sime mutuis Fabulis.

Po. Glycion sua-
det Recte.

Gly. Transigi
Conscendamus. Vah!
nunc libet vivere,
posteaquam conti-
git mihi videre soda-
les olim carissimos,
ex tanto intervallo.

Eu. Ac videor
mihi repubescere.

Po. Quo annos
supputatis, ex quo
conviximus Lutetia.

They are drinking,
the longer they do that,
so much the more Danger
will there be, lest some
where they throw us in-
to the Dirt.

You must come very
early, if you would have a
Coachman sober.

That we may come the
sooner to Antwerp, let us
hire a Coach for us four
alone. I think that so lit-
tle Money is to be dis-
pensed. This Loss will be
made up by many conve-
niencies. We shall sit more
conveniently, and shall
pass this Journey most
sweetly in mutual Stories.

Glycion advises right.

I have bargain'd. Let
us go in. Oh! Now I
have a Mind to live, after
it has happened to me to
see Companions formerly
very dear, after so long
an Interval.

And I seem to my self
to grow young.

How many Years do
you count it, since we
lived together at Paris.

Eu. Al-

Eu. Arbitror non pauciores quadraginta duobus.

Po. Tum videbamur omnes aequales.

Eu. Ita eramus ferme, aut si erat quid discriminis, erat perpussillum.

Pa. At nunc quantae inequalitas? Nam Glycion habet nihil senii, et Polygamus queat videri hujus Avus.

Eu. Profecto sic res habet. Quid rei in Causa?

Pa. Quid? Aut hic cessavit ac restitit in Cursu, aut ille antevertit.

Eu. Ohe! anni non cessant, quantumvis homines cessent.

Po. Dic bona Fide, Glycion, quot annos numeras?

Gly. Plures quam ducatos.

Po. Quot tandem?

Gl. Sexaginta sex.

Po. Sed quibus Artibus remora us es senectutem? nam

I think no Fewer than forty two.

Then we seemed all of an Age.

So we were almost, or if there was any thing of Difference, it was very little.

But now how great is the Inequality? For Glycion has nothing of old Age, and Polygamus might seem his Grand-Father.

Truly so the Thing is. What thing is the Occasion.

What? Either he has loitered and stop'd in the Race, or the other has outrun him.

Oh! Years do not loiter, how much soever Men may loiter.

Tell me in good Faith Glycion, how many Years do you reckon?

More than Ducats.

How many at last?

Sixty six.

But by what Arts have you kept of old Age, for neither Hoari-
neque

COLLOQUIUM SENILE. 199

neque canities, neque rugosa cutis adest. Oculi vigent, series dentium utrinque nitet: Color est vividus, corpus succulentum.

Gl. Dicam meas artes, modo tu narres nobis vicissim tuas artes, quibus accelerasti senectutem.

Po. Recipio me facturum. Dic igitur, quo contulisti te relicta Lutetia?

Gly. Recta in Patriam. Commoratus illic fere annum, cepi dispicere de deligendo genere viræ. Quam rem ego credo habere non leve momentum ad felicitatem. Circumspiciebam quid succederet cuiquam, quid secus.

Po. Minor fuisse tibi tantum mentis, cum nihil fuerit magacius te Lutetia.

Gl. Tum ætas ferrebat; Et tamen o bone, non gessi omnem rem hic meo Marte.

ness, nor a wrinkled Skin, is yet come upon me. The Eyes are brisk, the Row of Teeth on each Side is neat, the Colour lively, and the Body full of Blood.

I will tell my Arts, so be you tell us again your Arts, by which you have hastened on old age.

I undertake that I will do it. Tell us then, whither did you betake your self after you left Paris?

Directly into my Country: Having staid there almost a Year, I begun to consider about choosing a Way of Life, Which Thing I believe to have no small moment towards Happiness: I considered what succeeded with any one, what did otherwise.

I wonder you had so much Sense, whereas nothing was more trifling than you at Paris.

Then my Age allowed it; and yet good Sir, I did not manage the whole Affair here by my own Conduct. S Po. Mi.

Po. Mirabar.

Gl. Priusquam aggrederer quidquam, adii quendam e civibus, grandem natu, prudentissimum longo usu rerum, et probatissimum testimonio totius civitatis, ac meo iudicio felicissimum etiam.

Eu. Sapiebas.

Gl. Usus hujus consilio duxi uxorem.

Po. Pulchre dotatam?

Gl. Medicri dote: ea res cessit mihi plane ex animi sententia.

Po. Quot annos natus eras tum?

Gl. Ferme viginti duos.

Po. O felicem te!

Gl. Non debeo totum hoc fortuna, ne quid erres.

Po. Qui sic?

Gl. Dicam, a'ii diligunt priusquam diligant, ego delegi iudicio, priusquam diligerem. Et tamen duxi hanc magis ad posteritatem, quam ad voluptatem. Vixi

I wondered.

Before I attempted any thing, I went to one of the Citizens, elderly, very wise by long Experience in Affairs, and very well approved of by the Testimony of the whole City, and in my Judgment very happy too.

You were wise.

Using his Advice I married a Wife.

With a good Fortune?

With a moderate Fortune: that thing fell out to me truly according to my Heart's Desire.

How many Years old were you then?

Almost twenty two?

O Happy you!

I do not owe all this to Fortune, do not mistake.

How so?

I will tell y u, others love before they choose, I chose judiciously before I loved, and yet I married her more for Issue, than for Pleasure. I lived with her most
cum

*cum ea suavissime non
plures octo annos.*

Po. Reliquit *cr-*
bum?

Gl. Imo *duo filii,*
totidem que filix su-
persunt.

Po. Vivisne *pri-*
vatus, an *fungeris*
Magistratu?

Gl. Est mihi *publi-*
cum munus. Majora
poterant contingere,
verum delegi hoc
mibi, quod *haberet*
tantum dignitatis,
ut vindicaret me a
Contemptu, ceterum
minime obnoxium
molestis negotiis. Ita
nec est quod quis-
quam objiciat me
vivere mihi. Et est
unde dem operam,
amicis quoque non-
nunquam: conten-
tus hoc ambii nihil
magis: verum gessi
magistratum sic ut
dignitas accreverit
illi ex me. Ego du-
co hoc pulcrius quam
sumere mutuo digni-
tatem ex splendore
muneris.

Eu. Nihil *verius.*

pleasantly *no* more
than eight Years.

Did she leave you
Childless?

Nay *two Sons,* and *as*
many Daughters survive
her.

Do you live *a private*
Person, or do you bear
any Office?

I have a *publick Of-*
fice. Greater Places
might have fallen to me
but I chose this for my
self, because it had so
much of Honour, that it
would secure me from
Contempt but not at all
liable to troublesome
Business. So there is
no Reason that any one
should object that I live
for my self. And I
have it in my Power to
be serviceable to my
Friends too sometimes,
content with this I sought
no more: but I bore my
Office so that dignity
accrued to it from me.
I reckon this handsomer
than to borrow Dignity
from the Splendour of an
Office.

Nothing *more true.*

Gl. Sic

Gl. Sic consenui inter meos cives, carus omnibus.

Eu. Istuc est difficilimum, cum dictum sit non abs re, eum qui habet neminem inimicum, nec habere quenquam amicum; et invidiam esse semper comitem felicitatis.

Gl. Invidia solet comitari insignem felicitatem. Mediocritas est tuta. Et hoc fuit mihi perpetuum studium, ne compararem quid mei commodi ex incommodis aliorum. Ingressi memet nullis negotiis, sed precipue continui me ab his, quæ non poterant suscipi sine offensa multorum. Itaque si amicus erit juvandus, benefacio illi sic, ut parem nullum inimicum mihi hac de causa. Et si quid similitudinis certum fuerit alicunde, aut lenio purgatione, aut ex ringuo officiis, aut patior intermori dif-

Thus I grew old amongst my Citizens dear to all.

That is very hard, seeing it has been said not without Reason, that he who has no body his Enemy, has not any one his Friend; and that Envy is always the Companion of Happiness.

Envy uses to attend upon extraordinary Happiness: A Man is safe. And this was my constant Care, not to procure to my self any Advantage by the Disadvantages of others. I thrust my self into no Business, but especially kept my self from that which could not be undertaken without the Offence of Many. Wherefore if a Friend is to be assisted, I befriend him so, that I procure no Enemy to my self upon that account. And if any Difference arise on any Hand, I either soften it by clearing my self, or quash it by Kindnesses, or suffer it to die away by taking no Notice. I abstain
simu-

simulatione? *abstineo* semper a Contentione; quæ si incidit, malo facere iudicium rei quam amicitia. In cæteris ago quendam Mitionem, arvideo omnibus? *saluto* et *resaluto* benigniter. *Repugno* nullius *atimo*. Damno *Instituunt* aut *factum* nullius: *prafero* me nemini: quod *velim* taceri, *credo* nemini? non *scrutor* aliorum Arcana, et si forte novi quid, *nunquam* effutio. Aut taceo de his qui non sunt praesentes, aut loquor amice ac civiliter. Magna pars simultatum inter homines nascitur ex intemperantia Linguae. Nec excito nec alio alienas simulas. Sed ubicunque Opportunitas datur, aut extinguo: aut mitigo. His rationibus battenus vitavi invidiam, et alui Benevolentiam meorum Civium,

always from Contention; which if it happen, I bad rather suffer the loss of Money than Friendship. In other things I act a Mitio, I smile upon all Men; I salute and resalute kindly. I oppose no Man's Inclinations I condemn the Usage or Action of no Man, I prefer my self before no Body: What I would have concealed I trust to no Body: I examine not into other Mens Secrets, and if by chance I know any Thing, I never blab it. I either hold my Tongue of those who are not present, or speak friendly and civilly. A great Part of the Quarrels amongst Men arises from the Intemperance of the Tongue. I neither excite nor promote other Men's Quarrels. But wheresoever an Opportunity is given, I either put an end to them, or lessen them. By these Means hitherto I have avoided Envy, and preserved the Good Will of my Citizens.

Pa. Non sensisti
celibatum gravem?

Gl. Nihil unquam
accidit mihi quidem
acerbius in vita morte
uxoris, ac optassem
vehementer, illam
consensescere una me-
cum, et frui commu-
nibus, *liberis*; sed
quando visum est
aliter superis, judica-
vi sic expedire ma-
gis utrique; neq;
putavi *Causam* cur
discruciarer me in-
ani luctu, *praesertim*
cum is nihil prodes-
set *defuncta*.

Po. Nunquamne
incessit libido *repe-*
tendi Matrimonii
praesertim cum istud
cessisset feliciter?

Gl. Incessit libido
sed duxeram uxorem
causa *liberorum*;
non duxi *rursus* cau-
sa *liberorum*.

Po. At est mise-
rum *cubare* solum
totas Noctes.

Gl. Nihil est dis-
icile volenti. Tum

Did you not find a
single Life troublesome?

Nothing ever hap-
pened to me indeed
more bitter in all my
Life, than the Death of
my Wife: and I could
have wished mightily
that she might have
grown old together with
me, and enjoy'd our
common Children; but
since it seemed otherwise
to God, I judged it so to
be better for both:
neither did I think there
was any Cause why I
should torment my self
with vain Mourning;
especially since that
would do no good to
the deceased.

Had you never a de-
sire to marry again; es-
pecially since it fell out
luckily.

I had a Desire; but I
had married a Wife for
the sake of Children, I did
not marry again for the
sake of Children.

But it is miserable to
lie alone whole Nights.

Nothing is difficult to
one that is willing. Then
cogita

cogita quantas commoditates calibatus habeat. Quidam decerpunt ex omni re, si quid incommodi inest: Qualis ille Crates videtur fuisse, cujus titulo fertur, Epigramma colligens mala vitæ. Istud Proverbium placet his, optimum non nasci, Metrodorus arridet mihi magis decerpens undequaque, si quid boni inest. Nam sic vita fit dulcior. Et ego induxi animum sic ut oderim vel expetam nihil vehementer. Ita fit ut si quid boni contingat, non efferrar aut insolescam, si quid decedat non admodum crucier.

PO. Næ tu es Philosophus sapientior Thalete ipso, si quidem potes istud.

CL. Si quid ægritudinis obortum est animo, ut vita mortalium fert multa hujusmodi, ejicio ex animo protinus, five sit ira ex offensa:

consider how great Advantages a single Life has. Some take out of every thing, if any inconveniency is in it: Such as that Crates seems to have been, under whose Name goes an Epigram, collecting the Evils of Life. That Proverb pleases them, it's best not to be born. Metrodorus pleases me more, gathering from all sides, if any good be in a Thing. For so Life becomes more pleasant. And I have brought my Mind to that, that I hate or desire nothing very much. So it comes to pass, that if any good happen to me, I am not elated or insolent, if any thing is lost I am not much troubled.

Truly you are a Philosopher wiser than Thales himself, if indeed you can do that.

*If any thing of Trouble arises in my Mind, as the Life of Mortals produces a great many Things of this kind, I cast it out of my Mind immediately, whether it be Anger from
five*

five *quid aliud factum* indigne.

Po. At *sunt* quzdam *injuria* quz *moveant* Stomachum *vel* placidissimo : *Et* tales *sunt* frequenter *offensa* famulorum.

Gl. *Patior nihil* residere *in animo* : Si *queam* mederi, *medeor*, Sin *minus* ; cogito *sic*, quid *proderit* me *ringi*, re *habitura* nihilo *me. lius* ? Quid *multis*, *Patior* ut ratio impetret *hoc* a me *mox*, quod *tempus* paulo *post* impetraret *a me*. Certe *est* nullus *dolor* animi *tantus* quem *patiar* ire cubitum *mecum*.

Eu. Nihil mirum *si* tu *non* *senescis*, qui *sis* tali *animo*.

Gl. Atque *adeo* nereticeam *quid* apud *amicos*, *cavi* eum *primis*, *ne* *committerem* *quid* *flagitii*, quod *posset* esse *probro* *vel* *mibi* *vel* *meis* *liberis* ; *nam* *nihil* *est* *irrequietius* *animo* *conscio* *sibi* *male*.

any Offence, or any thing else done unworthily.

But *there* *are* some *Injuries* which *would* *raise* *Resentment* *even* in the meekest *Man* : *and* *such* *are* frequently *the* *Offences* of *Servants*.

I *suffer* *nothing* to settle *in* *my* *Mind* : if I *can* *cure* it *I* *do* *cure* it : but if *not*, I think *thus*, what *will* it *signifie* for me to *be* *vexed*, the thing *being* *like* to *be* *nothing* *the* *better* ? What needs many *Words* ? *I* *suffer* *Reason* to obtain *that* of me *presently*, which *Time* a little *after* would obtain *of* *me*. However *there* *is* no *Trouble* of *Mind* *so* *great* which *I* *suffer* to go to *Bed* *with* *me*.

No wonder *if* you *do* *not* *grow* *old*, who *are* of *such* a *Mind*.

And *accordingly* that I *may* *not* *conceal* *any* *thing* with my *Friends*, I *took* *care* especially *not* to *commit* any *Crime*, which *might* *be* a *scandal* either to *me* or my *Children* ; *for* *nothing* *is* *more* *restless* *than* a *Mind* *conscious* to *it* *self* of *any*

Quod

Quod si quid culpæ sit admissum, non eo cubitum, priusquam reconciliaro me Deo. Convenire bene cum Deo est Fons vera tranquillitatis: Nam qui vivunt sic homines non possunt nocere his magnopere.

Eu. Num quando metus mortis cruciat te?

Gl. Nihilo magis quam dies nativitatis macerat: Scio moriendum. Ista sollicitudo fortassis adimat mihi aliquot dies vita, certe posset adjicere nihil. Itaque committo hanc totam curam Deo. Ipse curo nihil aliud quam ut vivam bene suaviterque.

Pa. At ego senescerem tadio, si degerem tot annos in eadem Urbe, etiamsi contingat vivere Romanæ.

Gl. Mutatio loci quidem habet nonnihil voluptatis, vero

thing that is bad. But if any Fault be committed, I do not go to Bed, before I reconcile myself to God. To agree well with God is the Fountain of true Tranquility. For they who live so, Men cannot hurt them much.

Whether at any time does the Fear of Death torment you?

No more than the Day of my Birth troubles me. I know I must die: that Trouble perhaps would take away from me some Days of my Life, however it could add nothing. Wherefore I commit this whole Care to God. I mind nothing else but that I may live well and pleasantly.

But I should grow old with weariness, if I should live so many Years in the same City, although it should happen to me to live at Rome.

The change of Place indeed has something of Pleasure; but as travel-
ut

ut peregrinationes longinquæ addunt prudentiam fortasse, ita habent plurimum periculorum. Videor mihi obire totum Orbem tutius in Geographica tabula, neque videre paulo plus in historiis, quam si volitarem viginti totos annos, ad exemplum Ulyssis per omnes terras mariaque. Habeo prædium, quod abest non plus quam duobus millibus passuum ab Urbe. Ibi fio rusticus in Urbano nonnunquam. Atque recreatus ibi, redeo novus hospes in Urbem: Nec saluto ac salutor aliter quam si renavigassem ex insulis nuper inventis.

Eu. Non adjuvas valetudinem Pharmacis?

Gl. Mihi nihil rei cum Medicis. Nec incidi venam unquam, nec devoravi Catapotia, nec hausi potiones. Si quid

ing into foreign Countries gives prudence perhaps, so has it very much Danger. I seem to myself to pass over the whole World more safely in a Map, and not to see a little more in Histories, than if I roved about twenty whole Years after the Example of Ulysses, through all Lands and Seas. I have a little Estate which is distant no more than two thousand Paces from the City. There I become a Countryman of a Citizen sometimes. And being refresh'd there, I return a new Guest into the City; nor do I salute or am saluted otherwise than if I had sail'd back from the Islands lately found out.

Do not you support your Health by Physick.

I have nothing to do with the Doctors I have neither opened a Vein at any time, nor swallowed Pills, nor drunk Potions. If any Languor arises, I

laff-

lassitudinis *oboritur*,
propello *malum* mo-
deratione *victus*, aut
Rusticatione.

Eu. Nihilne tibi
cum Studiis?

Gl. Est? *nam* in
his est *præcipua ob-*
lectatio vitæ. Verum
oblecto non macero
me his. *Siquidem*
Studio vel ad volup-
tatem, vel ad utilita-
tem Vita, non autem
ad Ostentationem.
A cibo aut *pascor*
literatis *Fabulis* aut.
adbibeo Lectorem,
Nec unquam in-
cumbo *Libris* ultra
Horam. Tum *surgo*,
et *arrepta* testudine
vel cantillo obambu-
lans *paulisper* in cu-
biculo. *vel* repeto
mecum quod *legerim*,
et si congerito est in
promptu, *refero* ;
max *redeo* ad Li-
brum.

Bu. Dic *bona Fi-*
de. sentis nulla in-
commoda senectutis,
quæ feruntur *esse*
plurima?

Gl. Somnus est
aliquando *deterior*,

remove *the Evil* by a Mo-
deration of Diet, or living
in the Country.

Have you nothing to do
with Studies.

I have ; *for* in these is
the chief *Diversion* of my
Life. But I divert *not*
torment *my self* with them.
For I study *either* for Plea-
sure, or for the convenience
of Life, and not *for*
Ostentation. After Meat
I am either cheared with
learned *Stories*, or I *em-*
ploy a Reader. Nor do I
ever mind *my Books* above
an Hour. Then *I rise* and
taking up my Fiddle, *I*
either play whilst I walk
a little in my Chamber, or
I run over *with my self*
what *I have read*, and if
a Companion be at Hand,
I relate it to him ; by
and by *I return* to my
Book.

Tell me in good Truth
do you perceive no Incon-
veniencies of old Age,
which are reported to be
very many.

My Sleep is something
worse, nor is my Memo-
ry

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nec est memoria *perinde* tenax, nisi infixero *aliquid*. Liberavi *meam* Fidem, *exposui* vobis *meas* Magicas *Artes*, quibus *alo* *meam* *juventutem*. Nunc *referrat* Polygamus *pari Fide*, unde *collegerit* tantum *senii*.

Po. Equidem *ce-labo* nihil *tam* *Fidos* *sodales*.

Eu. Narrabis *etiam* *taciturnis*.

Po. Cum *agerem* *Lutetiae* *ipsi* *nostris* *quam* *non* *abhorruerim* *ab* *Epicuro*.

Eu. Sane *meminimus*, sed *arbitrabamur* te *relicturum* *istos* *mores* *una* *cum* *adolescencia* *Lutetiae*.

Po. Ex *multis* *quas* *adamaram* *illic*, *abduxi* *unam* *mecum* *domum*, *eamque* *gravidam*.

Eu. In *paternas* *redes*?

Po. Recta? *sed* *mentitus* *eam* *esse* *conjugem* *cujusdam* *Amici* *mei*, *qui* *venturus* *esset* *mox*.

ry *so* *tenacious*, *unless* I *fix* *any* *thing* *in* *it*. I have discharged *my* *Credit*. I *have* *related* to you *my* *Magical* *Arts*, whereby I *keep* *up* *my* *Youth*. Now *let* *Polygamus* *relate* with the like *Faithfulness*, how *he* *contracted* *so* *much* *old* *Age*.

Truly I will conceal nothing from *so* *faithful* *Companions*.

You will tell it too to those that will hold their *Tongues*.

When I lived at Paris, you yourselves know how far I was from disliking *Epicurus*.

Indeed we do remember, but we thought that you would leave those *Manners* together with your *Youth* at Paris.

Of many which I had loved there, I carried one with me Home, and *her* with Child.

Into your *Father's* *House*?

Directly, but pretending that *she* was the *Wife* of a certain *Friend* of Mine, who would come by and by.

Eu. Cred-

Eu. Credidit Pater
id?

Did your Father be-
lieve it?

Po. Imo *olfecit*
rem intra quatridu-
um. *Mox* fuere *sava*
jurgia. *Nec tamen*
temperabam interim
ab conviviis, ab *alea*,
caterisque malis *arti-*
bus. Quid multis?
Cum Pater non *face-*
ret finem objurgandi,
negans *se velle alere*
tales *Gallinas* Do-
mi, ac subinde *mi-*
nitans abdicationem,
verti solun, et *demi-*
gravi alio *cum* mea
Gallina. Ea genuit
mihi aliquot pullos.

Nay *he smelt* out the
Matter *within* four
Days. *Presently* there
was *cruel* Scolding. Nor
yet *did I abstain* in the
mean time *from Feasts*,
from *Dice*, and other *bad*
Arts. What needs many
Words? *When* my Fa-
ther *would not make* an
End of *scolding*, denying
that he would *keep* such
Hens at Home, and now
and then *threatning* to
discard me; *I ran away*,
and *removed* to another
Place *with my Hen*. She
brought me some Chickens.

Gl. Unde *res sup-*
petebat.

Where *had* you *Mo-*
ney?

Po. Mater *dabat*
nonnihil *furtim*. ac
praterea plus *satis*
aris alieni conflatum
est.

My Mother *gave me*
something *by Stealth*
and *besides* more *than*
enough of Debt *was con-*
tracted.

Eu. Reperiebantur
tam fatui, ut
crederent *tibi*?

Were there any found
so foolish as to trust
you?

Po. Sunt qui cre-
dant *nullis* libentius.

There are those who
trust *none* more willingly.
T Pa. Quid

Pa. Quid tandem.

What at last?

Po. Tandem cum
Fater serio pararer
abdicationem, Ami-
ci intercesserunt, et
composuerunt hoc
Bellum his legibus,
ut ducerem uxorem
Nostratam, et repu-
diarem Gallam.

At last *when* my Fa-
ther *in earnest* was pre-
paring to *disinberit* me,
Friends *interceded*. and
made up this Difference
upon these Terms, *that*
I should marry a Wo-
man of our own Country,
and *divorce* my French-
Woman.

Eu. Erat Uxor?

Was she your Wife?

Po. Verba futuri
Temporis intercesse-
rant, sed Congressus
præsentis Temporis
accefferat.

Words of the future
Time had passed betwixt
us, but a Rencounter of
the present Time had
been added to them.

Eu. Qui licuit
igitur divertere ab
illa?

How could you then
part from her?

Po. Post rescitum
est esse meæ Gallæ
maritum Gallum,
unde subduxerat se
pridem.

Afterwards it was
known that my French-
woman had a Husband a
Frenchman, from whom
she had withdrawn her
self long before.

Eu. Habes ergo
Uxorem nunc?

Have you therefore a
Wife now?

Po. Non nisi hanc
Ætavam.

But this Eighth.

Eu. Octa-

Eu. Octavam
Non dictus es Poly-
gamus sine Augurio.
Fortasse omnes de-
cesserunt steriles.

An Eighth! *You were*
not called Polygamus
without Augury: Per-
haps they all died barren.

Po. Imo nulla
non reliquit aliquot
catulos Domi meæ.

Nay every one left
some young ones in my
House.

Lu. Ego malim
tot Gallinas, quæ
ponerent Ova mihi
Domī. Non Tædet
Polygamix?

I had rather have as
many Hens, that might
lay Eggs for me at
Home. Are you not weary
of marrying so often.

Po. Adeo tædet
ut si hac Octava mo-
reretur Hodie, duc-
rem nonam perin-
die. Imo hoc male
habet me, quod non
liceat habere binas
aut ternas, cum unus
Gallus possideat tot
Gallinas.

I am so weary, that
if this Eighth should dye
to Day, I would marry
a ninth the next Day
after to Morrow. Nay
this vexes me, that it is
not lawful to have two
or three, when one Cock
has so many Hens.

Eu. Equidem
baud miror, si parum
pinguisti, quodque
collegeris tantum se-
nii: Nam nihil ac-
celerat senectutem
æque quam immodi-
ca atque intempesti-
va Computationes,
impotentos Amores

Truly I do not wonder,
if you are not fat, and
that you have contracted
so much of old Age: For
nothing hastens on old Age
so much as excessive and
unseasonable drinking.
Extravagant Love of
Women, and immoderate
 T 2 Multi-

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Mulierum, et immoderata Salacitas. Sed quis alit Familiam?

Wantonneſs. But who maintains your Family?

Po. *Mediocris res accessit ex obitu Parentum, et laboratur gnaviter manibus.*

A ſmall *Eſtate* came to me by the *Death* of my Parents, and I work hard with my Hands.

Eu. *Deſciviſti igitur a literis.*

You have deſerted therefore from Letters.

Po. *Plano ab Equis, quod aiunt, ad Afinos; ex heptatechno factus faber monotechnus.*

Indeed from *Horses*, as they ſay, to *Asses*; of a Man of ſeven Arts I am become a Workman of one Art.

Eu. *Mifer!*

Poor Man!

Po. *Nunquam vixi calebs ultra decem Dies, ſemperque nova Nupta expulit veterem luttum. Habetis ſummam Vitæ meæ bona Fide. Atque utinam Pampirus narret nobis quoque Fabulam ſuæ Vitæ, qui portat Ætatem belle ſatis. Nam ni fallor, eſt grandior me duobus aut tribus Annis.*

I never lived a ſingle Man above ten Days, and always a new married Wife expelled my old Sorrow. You have the Sum of my Life in good Earneſt. And I wiſh Pampirus would tell us too the Story of his Life, who bears Age well enough. For, unleſs I am miſtaken, he is elder than me by two or three Years.

Pa. *Dicam equi-*

I will tell you in-
dem

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dem, si vobis vacat
audire tale somnium.

deed, if you are at Lei-
sure to hear such a Dream.

Eu. Imo erit Vo-
lupte audire.

Nay it will be a Plea-
sure to hear it.

Pa. Ubi redissem
Domum, statim se-
nex Pater cepit ur-
gere me, ut amplec-
terer aliquod genus
Viræ, unde nonnihil
questus accederet rei
Familiari: Ac post
longam. Consultati-
onem, Negotiatio
placuit.

When I had return'd
Home, immediately my
aged Father began to urge
me, to embrace some Way
of Life, whereby some-
thing of Increase might
accrue to our Estate:
And after long Con-
sultation Merchandise
pleased me.

Po. Miror hoc ge-
nus Vitæ arrisisse po-
tissimum.

I wonder that this
kind of Life pleased
you especially.

Pa. Eram natura
sitians cognoscendi
novas res, varias Re-
giones, Urbes, Lin-
guas, ac mores Ho-
minum. Negotiatio
videbatur maxime
apposita ad id: Ex
quibus nascitur pru-
dentia.

I was by Nature gree-
dy of knowing new
things, diverse Countries,
Cities, Languages, and
Manners of Man. Mer-
chandise seem'd the most
apposite to that Purpose:
From which things ariseth
Prudence.

Po. Sed misera;
videlicet qua sit o-
menda. plerumque
magnis Malis.

But miserable, as
what is to be bought for
the most part with great
Evils.

T 3.

Po. Sic:

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To. Sic est. Ita-
que Pater numeravit
satis amplam sortem,
ut auspicarer *Negoti-*
ationem. Simulque
Uxor cum magna do-
te ambiebatur, sed
ea forma, quæ pote-
rat commendare vel
indotatam.

So it is. Wherefore
my Father gave me a
good large Stock, that I
might begin my Mer-
chandise. And at the
same time a Wife with
a great Fortune was
courted, but of that
Beauty, which might re-
commend one even with-
out Fortune.

Eu. Successit?

Did it succeed?

Pa. Imo Prius.
quam redirem Do-
mum, et Sors, et Ufu-
ra periit.

Nay before I return'd
Home, both Principal
and Use was gone.

Eu. Naufragio
fortasse.

By Shipwreck per-
haps.

Pa. Plane nau-
fragio, nam impegi-
mus in Scopulum pe-
riculosiorem quavis
Malea.

Plainly by Shipwreck,
for we struck upon a
Rock more dangerous
than any Malea.

Eu. In quo mari
occurrit iste Scopu-
lus? Aut quod No-
men habet?

In what Sea occurs
that Rock? or what
Name has it?

Pa. Non possum
dicere Mare; sed
scopulus est infamis
Exitii multorum.

I cannot tell the Sea;
but the Rock is infamous
for the Ruin of many.
In Latin it is called
La-

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Latine dicitur Alea; quomodo vos Græci nominetis nescio. *Alea; how you Greeks name it I know not.*

Eu. O te Stultum! *O you Fool!*

*Pa. Imo Pater stultior, qui crederet tantam lumnā a-
dolescenti.* *Nay my Father was more foolish, who trust-
ed so great a Sum to a
young Man.*

Gl. Quid factum est deinde? *What was done then?*

Pa. Nihil est factum; sed capi cogitare de suspendio. *Nothing was done, but I began to think of Hanging.*

Gl. Erat Pater adeo implacabilis? *Was your Father so implacable?*

Pa. Interim excidi ab Uxore miser. Nam Parentes Puella simul atque cognoverunt hæc auspicia, renuntiaverunt affinitatem; et amabam perditissime. *In the mean time I was balked of my Wife poor Man. For the Parents of the Girl, as soon as they knew these Omens, renounced Affinity with me; and I loved most desperately.*

Gl. Miseret me tui. Sed interim quid consilii tentatum est. *I pity you. But in the mean time what Course was tried.*

Pa. Id quod solet. *That which is usual in*

in desperatis Rebus. *Pater* abdicabat, *res* perierat, *Uxor* perierat. *Quid plura?* Deliberabam *serio* mecum, *an* suspenderem *me*, *an* conjicerem *memet aliquo* in Monasterium.

Eu. Crudele consilium. Scio utrum elegeris, mitius genus Mortis.

Pa. Imo quod visum est mihi tum crudelius, Adeo totus displicebam mihi.

Gl. Atqui complures deiciunt se eo, ut vivant suavius.

Pa. Contrafo viatico, subduxi me furtim procul a Patria.

Gl. Quo tandem?

Pa. In Hiberniam. Illic factus sum Canonicus ex horum

desperate Cases, *my* Father discarded me, *my* Substance was gone, *my* Wife was gone. *What needs more Words?* I deliberated *seriously* with my self, *whether* I should hang *my* self, or *put* my self *somewhere* into a Monastery.

A cruel Resolution. I know *which* you choose, *the milder* kind of Death.

But a great Many put themselves in there, that they may live more pleasantly.

Nay *what* seemed to me then *the more* cruel, so *entirely* did I displease *my* self.

Having scraped together Money for my Journey, I withdrew my self privately to a great Distance from my Country.

Whither at last?

Into Ireland. There I was made a Canon of their Kind, who are ge-

genere. *qui sunt linei extime, lanei intime.*

Gl. *Hybernasti igitur apud Hibernos.*

Pa. *Non. Sed versatus apud hos duos Menses navigavi in Scotiam.*

Gl. *Quid offendit te apud illos?*

P. *Nihil nisi quod illud Institutum videbatur mihi mitius quam pro meritis ejus qui erat dignus non uno suspendio.*

Eu. *Quid fecisti in Scotia?*

Pa. *Illic ex lineo factus sum pelliceus apud Carthusios.*

Eu. *Homines plane mortuos mundo.*

P. *Ita visum est mihi cum audirem illos canentes.*

Gl. *Quid mortui canunt etiam? Quot Menses egisti apud illos Scotos.*

Pa. *Propemodum sex.*

Gl. *O Constantiam!*

Eu. *Quid offendit illic?*

Linen without, and Wollen within.

Did you Winter then amongst the Irish.

No. But having been with them two Months I sailed into Scotland.

What offended you amongst them?

Nothing but that that Constitution seemed to me more gentle than to suit the Deserts of him who was worthy not of a single hanging.

What did you do in Scotland?

There of a Linen Man I became a Leather one amongst the Carthusians.

Men plainly dead to the World.

So it appeared to me when I heard them singing.

What do the dead sing too? How many Months did you spend with these Scots?

Almost six.

O Constancy?

What offended you there?
Pa. *Quia*

Pa. Quia vita
visa est mihi segnis
ut delicata, deinde
reperi multos illic Ce-
reabri non admodum
sani, ob solitudinem,
ut arbritor. Mihi
erat parum cereabri,
verebar ne totum pe-
rivot.

Po. Quo devolasti
deinde?

Pa. In Galliam.
Reperi illic quosdam
totos pullatos, ex in-
stituto divi Benedicti
qui testantur colore
vestis se lugere in hoc
Mundo, et inter hos
qui pro summa veste
ferrent cilicium simi-
le reti.

Gl. O gravem ma-
cerationem Corpo-
ris!

Pa. Hic egi unde-
cim Menses.

Eu. Quid obstitit,
quo minus inaneres
illic perpetuo?

Eu. Quia illic re-
peri plus ceremonia-
rum quam veræ Pie-
tatis. Præterea au-
dieram esse quosdam
multo sanctiores his
quos Bernardus revo-

Because the Life seem-
ed to me lazy and nice,
then I found many there
of a Brain, not very sound
because of the Solitude, as
I imagine. I had but lit-
tle Brain, I was afraid
least it should all be lost.

Whither did you fly
then?

Into France. I found
there some all in Black,
of the Order of St. Be-
nedict, who testify by
the Colour of their Coat
that they mourn in this
World; and amongst
them some who for their
upper Garment wore
Hair-Cloth like a Net.

O grievous Mortifica-
tion of the Body!

Here I spent eleven
Months.

What hindered you
from staying there al-
ways?

Because there I found
more of Ceremonies
than true Piety. Besides
I had heard that there
were some much more
holy than these whom
Bernard had brought to
cass

*casset ad severiorem
Disciplinam, pulla
Veste mutata in Can-
didam: Apud hos
vixi decem Menses*

*a more severe Discipline,
the black Garment being
changed into a white:
with these I lived ten
Months.*

Eu. Quid offende-
bat hic?

Pa Nihil admo-
dum; nam reperi
hos Sodales commo-
dos satis. Sed Gra-
cum proverbium mo-
vebat me. Itaque
decretum erat aut
non esse Monachum,
aut esse Monachum
insigniter. Accepe-
ram esse quosdam
Brigidenses, homi-
nes plane cælestes.
Contuli me ad hos.

Eu. Quot Menses
egisti illic?

Pa Biduum, nec
id sane totum.

Gl. Displicuit hoc
genus Vitæ usque
adeo?

Pa. Non recipi-
unt nisi qui obstrin-
gat se mox Professio-
ni. At ego nondum
adeo insaniebam ut
praberem me facile
capistro quod nun-
quam liceret excutere.
Et quoties audiebam

What offended you
here?

Nothing very much;
for I found these Compa-
nions good enough. But
the Greek Proverb moved
me. Wherefore I was
resolved either not to be
a Monk, or to be a Monk
remarkably. I had heard
there were some Brigiden-
sians, Men truly cælesti-
al. I betook my self to
them.

How many Months
did you spend there?

Two Days, nor that
indeed entire.

Did this Kind of
Life displease you so
much?

They admit no one
that does not bind himself
immediately to the Pro-
fession. But I was not yet
so mad as to put my self
easily into a Noose,
which I should never be
able to shake off. And as
often as I heard the
Vir-

Virgines canentes, Uxor erepta cruciabatur animum.

Gl. Quid deinde?

Pa. Animus ardebat amore sanctimonie. Tandem obambulans incidi in quosdam præferentes crucem. Hoc signum arrisit mihi protinus, sed varietas removebatur Electionem. Alii gestabant albam alii rubram, alii vividem, alii versicolore, alii simplicem, alii duplicem. Ego ne relinquerem quid intentatum, gessi ferme omnes formas. Verum comperi ipsare, esse longe aliud circumferre crucem in Pallio seu tunica, quam in Corde. Tandem fessus inquirendo, sic cogitabam mecum, ut assequar omnem sanctimoniam semel, petam sanctam terram, ac redibo domum onustus Sanctimonia.

Po. Num profectus es eo?

Pa. Maxime.

gins singing, the Wife I had lost tormented my Mind.

What then?

My Mind was inflamed with the love of Holiness. At last as I was walking I lighted upon some carrying a Cross. This Badge pleased me immediately, but the variety hindered my Choice. Some bore a white one, some a red, some a green, some a particoloured one, some a single, some a double one. I that I might not leave any thing untried, wore almost all the Sorts. But I found by the Thing itself that it is quite another thing to carry a Cross upon a Gown or a Tunick, than in the Heart. At last being weary with inquiring, thus I thought with myself, that I may get all Holiness, at once, I will go to the Holy Land, and will return Home loadened with Holiness.

Did you go thither?

Yes.

Po. Unde

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Po. Unde *suppetebat* Viaticum?

Pa. Demiror *istud* venire tibi in mentem *nunc* denique, ut *vogares*, ac non *percontatum* fuisse multo *ante*. Sed *nasti* proverbium, *quavis* terra *alit* Artificem.

Gl. Quam *artem* circumferebas?

Pa. Chiromanticam.

Gl. Ubi *didiceras* eam?

Pa. Quid refert?

Gl. Quo *præcep-* tore?

Pa. Eo qui docet *nihil* non, *Ventre*. *Prædicebam* præterita, *præsentia*, et *futura*.

Gl. Et *sciebas*.

Pa. Nihil *minus*? sed *divinabam* audacter, *idque* tuto, *videlicet* pretio *accepto* prius.

Po. Poterat *tam* ridicula *Ars* alere te?

Pa. poterat et quidem *cum* duobus *Famulis*; tantum

Whence *had* you Money for your Journey?

I wonder *that that* is come into your Mind *now* at last to ask, and *that* you did not ask *that* long *before*. But you *know* the Proverb, any Country maintains an Artist.

What *Art* did you carry about?

The Chiromantick.

Where *had* you learnt it?

What signifies that?

Under what Master?

Him *who* teaches every *thing* the Belly. I *fore-* told things past, present, and to come.

And did you know them?

Nothing less; but I guessed boldly, and *that* safely, *that* is, my Reward being received first.

Could *so* ridiculous an *Art* maintain you?

It could and indeed *with* two *Servants*, *so* many foolish Men and *satio-*

fatuorum et fatuorum est ubique. At tamen cum adirem Hierosolymam, addideram me in comitatum cujusdam magnatis, pradiivitis, qui natus annos septuaginta, negabat se moriturum a quo animo, nisi adisset Hierosolymam prius.

Eu. Et reliquerat Uxorem Domi?

Pa. Atque sex liberos etiam.

Eu. O senem impium! Atque redisti illinc sanctus?

Pa. Vis fatear verum? Aliquanto deterior quam iveram.

Eu. Sic, ut audio, amor religionis est excusatus.

Pa. Immo magis incoanduit. Itaque reversus in Italiam addixi me Militia.

Eu. Itane venabaris Religionem in Bello? quo quid potest esse scelera-tius?

Pa. Erat sancta militia.

foolish Women are there every where. Yet when I went to Jerusalem, I join'd my self to the Company of a certain great Man, very rich, who being seventy Year old, denied that he should dye with a contented Mind, unless he went to Jerusalem first.

And had he left a Wife at Home?

And six Children too.

O an Old Man impiously pious! And did you return from thence holy?

Would you have me confess the Truth? something worse than I went.

Thus, as I hear, the Love of Religion was expelled.

Nay it was more inflamed. Wherefore returning into Italy, I apply'd my self to War.

Ay, Did you hunt for Religion in War? Than which what can be more wicked?

It was a holy Warfare. Eu. For

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Eu. Fortassis in
Turcas.

Perhaps against the
Turks.

Pa. Imo quoddam
sanctius, ut prædica-
bant tum.

Nay something more
holy, as they said then.

Eu. Quidnam.

What ?

Pa. Julius secun-
dus belligerabatur
adversus Gallos.
Porro experientia
multarum rerum eti-
am commendabat
Militiam mihi.

Julius the second wa-
ged War against the
French. Moreover the
Experience of many
Things likewise recom-
mended War to me.

Eu. Multarum,
sed malarum.

Of many, but bad
Things.

Pa. Ita comperi
post. Et tamen vixi
durius heic quam in
Monasteriis.

So I found afterwards
And yet I lived more
hardly here than in the
Monasteries.

Eu. Quid tum
postea ? Jam animus
capit vacillare, utrum
redirem ad negotia-
tionem intermissam
an persequeretur Reli-
gionem fugientem.
Interim venit in men-
tem posse conjungi.

What then afterwards ?
Now my Mind begun to
waver, whether I should
return to Merchandise,
which I had given over,
or pursue Religion fly-
ing from me. In the
mean time it comes into
my Mind that they might
be joined together.

Quid ? Ut esses
simul et Negotiator
et Monachus.

What ? That you
might be at once both a
Merchant and a Monk ?

Pa. Quidni ? Ni-
bil religiosius ordini-
bus Mendicantium ?
et tamen nihil simili-
us. Negotiatio-

Why not ? Nothing
is more religious than
the Orders of the Mendi-
cants ; and yet nothing
is more like Merchan-
U 2 ni ?

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ni ? volitant per omnes Terras et Maria? vident multa, audiunt multa, penetrant in omnes Domos, Plebeiorum, Nobilium, atque Regum.

Eu. At non Cauponantur.

Pa. Sæpe felicius nobis.

Eu. Quod genus ex his delegisti ?

Pa. Expertus sum omnes formas.

Eu. Nulla placuit ?

Pa. Imo omnes perplacuerunt, si licuisset negotiari statim. Verum perpendebam sudandum mihi diu in Choro, priusquam Negotiatio crederetur mihi. Jamque æpi cogitare de venanda Abbazia. Sed primum heic Delia non favet omnibus. et venatio est sæpe longa. Iraque octo Annis consumptis in hunc modum, cum mors Patris esset nuntiata, reversus Domum, ex consilio Matris duxi

dise ; they rove through all Lands and Seas ; they see many things, they thrust into all Houses, of Commoners, Noblemen, and Kings.

But they do not traffick.

Oftentimes more successfully than us.

What Sort of these did you choose ?

I tried all Sorts.

Did none please you ?

Nay they all pleased me very well, if I might have traded immediately. But I considered that I must sweat a long Time in the Company, before the Business of Traffick would be trusted to me. And now I begun to think of hunting after an Abbot's Place. But in the first Place here Delia does not favour all Men, and the Hunting is often long. Therefore eight Years being spent after this manner, when the death of my Father was told me, returning Home by uxorem,

*uxorem, et redii ad
veterem Negotiati-
onem.*

Gl. Dic *mibi,*
cum *sumeres* subinde
novam Vestem, ac
velut *transformare-*
ris in aliud *animal*
qui *potuisti* servare
decorum?

Pa. Qui *minus*
quam *hi* qui in *ea-*
dem Fabula agunt
varias Personas?

Eu. Dic *nobis*
bona fide, qui *exper-*
tus es nullum non
genus vitæ, quid pro-
bas *maxime* omni-
um?

Pa. *Omnia non*
congruunt omnibus:
Nullum aridet *mi-*
bi magis quam hoc
quod secutus sum.

Eu. Tamen *Nego-*
tiatio habet *multa*
incommoda.

Pa. Sic est. Sed
quando nullum ge-
nus vitæ caret omni-
bus *incommodis,* or-
no *hanc spartam*
quam nactus sum.
Verum nunc superest
Eusebius, qui non

the Advice of my *Me-*
ther I married a *Wife,*
and *return'd* to my old
Traffick.

Tell me, when you took
now and then a *new Coat,*
and as it were *were chan-*
ged into another *Creature,*
how could you keep up a
decorum?

Why *less* than *they*
who in the same *Play*
act *various Persons?*

Tell us in good
earnest, you who *have*
tryed every kind of *Life,*
which do you approve
most of all?

All Things do not
agree with all Men:
None pleases, me more
than this *which* I have
followed.

Yet *Merchandise* has
many *Inconveniencies.*

So it is. But *seeing*
no Kind of *Life* is with-
out all *Inconveniencies,*
I mind *this Province*
which I have got. But
now remains *Eusebius,*
who will not think
gra-

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gravabitur *explicare*
aliquam *Scenam* suæ
Vita.

Eu. Imo totam
Fabulam, si videtur,
nam non habet mul-
tos actus.

Gl. Erit magno-
pere gratum.

Eu. Ubi rediissem
in patriam, delibera-
vi apud me annum
quodnam genus vitæ
vellem amplecti?
simulque exploravi
meipsum, ad quod
genus essem propen-
sus aut idoneus.
Interim Præbenda
est oblata, quam
vocant, satis opimi
proventus. Accepi.

Gl. Hoc genus
vitæ vulgo male au-
dit.

Eu. Videtur mi-
hi exoptandum satis,
ut humana res sunt.
An putatis esse me-
dicreæ felicitatem,
tot commodadari
subito velut e calo,
dignitatem, honestas
Ædes, beneque in-
firmitas. satis amplius
annuus redditus, Ho-
norificum Sodaliti-

much to relate some
Scene of his Life.

Nay the whole Play,
if it seems good, for
it has not many Acts.

It will be very grate-
full.

When I was return'd
into my own Country,
I deliberated with my
self a Year what Kind of
Life I should Embrace.
And at the same Time
I examined my self, for
what Kind I was inclina-
ble or fit. In the mean
time a Prebend was of-
fered me, as they call
it, of a good rich Income,
I accepted it.

This Sort of Life
commonly goes under
an ill Name.

It seems to me desira-
ble enough, as human
Affairs are. Do you
think it to be a small
Happiness, that so many
good things should be gi-
ven a Man on a sudden,
as it were from Heaven.
Honour, a handsome
House, and well furnish-
ed, a good large yearly
Income, Honourable Com-
um?

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um? deinde *Templum*, ubi, si libeat, *vaces* Religioni.

Pa. Illic *luxus* offendebat me, et *infamia* concubinarum. tum quod *plerique* ejus generis *oderunt* literas.

Eu. Ego non *specto* quid *alii* agant sed quid *est* agendum *mibi*, et *adjungo* me *melioribus*, si non *possum* reddere *alios* meliores.

Po. Vixisti *perpetuo* in isto *genere*?

Eu. Perpetuo, nisi quod *egi* quatuor *Annos* primum *Patavii*.

Po. Quamobrem?

Eu. Partitus sum *hos* *Annos* *ita*, ut *darem* sesquiannum *Studio* *Medicinæ*, *reliquum* *tempus* *Theologiæ*.

Po. Cur *id*?

Eu. Quo *melius* *moderarer* et *animum* et *corpus*, et *nonnunquam* *consulerem* *amicis*, *Nam* et *concionor* *nonnun-*

quam, and then a *Church*, where, if you have a *Mind*, you may attend upon *divine* *Worship*.

There *Luxury* offended me, and the *Infamy* of *Concubines*, and also that most *Men* of that *Way* hate *Learning*.

I do not regard what *others* do, but what is to be done by me; and I join my self to the *better* *Sort*, if I cannot make *others* better.

Have you lived *always* in that *Way*?

Always, but that I spent four *Years* at first at *Patavium*.

What for?

I divided *those* *Years* so, that I gave a *Year* and a half to the *Study* of *Physick*, the rest of my *Time* to *Divinity*.

Why that?

That I might the better manage both *Mind* and *Body*, and sometimes assist my *Friends*. For I preach too sometimes *ac-*
quam

quam pro mea sapientia. Si hactenus *vixi* tranquille *satis*, contentus *unico* sacerdotio, *nec ambiens* quidquam *præterea*, recusaturus *etiam*, si *offeratur*.

Pa. Utinam liceret discere, quid ceteri nostri sodales agant, quibuscum *viximus* familiariter.

Eu. Possum commemorare quædam de nonnullis; sed video nos non abesse procul a Civitate, quare, si videtur, conveniemus in idem diversorium. Ibi per otium conferemus de cæteris assatim.

Hugitio Auriga. Unde nactus es tam miseram sarcinam lusce?

Henricus Auriga. Imo quo defers istud lupanar, ganeo?

Hug. Debueras effundere istos frigidos senes alicubi in urticetum, ut calefcerent.

Hen. Imo tu cura istum gregem, ut

cording to my Wisdom. Thus so far I have lived quietly enough, content with one living, and not seeking for any thing besides; and would refuse it too, if it should be offered.

I wish we could learn what the rest of our Companions are doing, with whom we lived familiarly.

I can relate some things of some of them; but I see we are not far from the City; wherefore, if it seems good, we will repair to the same Inn. There at our Leisure we will confer about other Things at large.

Where got thou so miserable a luggage Blinkard?

Nay whither art thou carrying that bawdy Company, thou Rake?

Thou shouldest have thrown those frigid old Fellows somewhere into a Bed of Nettles, to warm them.

Nay do thou take care of that Company, to pra-

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præcipites alicubi
in profundam lamam
ut refrigerentur, nam
calent plus satis.

Hug. Non soleo
præcipitare meam
sarcinam.

Hen. Non? Atqui
vidi te nuper dejecis-
se sex Carthusianos
in Cænum, sic ut e-
mergerent nigri, pro
candidis. Tu inte-
rim ridebas, quasi re
bene gesta.

Hug. Nec injuria:
Dormiebant omnes,
et addebant multum
ponderis currui meo.

Hen. At mei senes
sublevarunt meum
currum egregie per
totum iter garrientes
perpetuo. Nunquam
vidi meliores.

Hug. Tamen non
soles delectari talibus.

Hen. Sed hi seni-
culi sunt boni.

Hug. Qui scis?

Hen. Quia bibi
per eos ter per viam
insigniter bonam ce-
revisiam.

Hug. Ha, ha, hæ,
Sic sunt boni tibi.

throw them *somewhere*
into a deep *Ditch*, to
cool, *for* they are more
warm than *enough*.

I do not use to overthrow
my Load.

No? But I saw thee
lately throw six Carthu-
sians into the Dirt, so
that they came out black,
instead of white. Thou
in the mean time laugh-
ed, as if the thing had
been well done.

Not without Reason;
They were all a sleep, and
added much Weight to
my Coach.

But my old Men have
eased my Chariot extra-
ordinarily through the
whole Journey prating
perpetually. I never saw
better.

Yet thou dost use not
to be pleased with such.

But these old Fellows
are good.

How knowest thou?

Because I drunk with
them thrice by the Road,
extraordinary good Ale.

Ha ha hæ. So they are
good with thee.

FINIS.



